

PANCHADASI

by Sri Vidyaranya Swami

Chapter 3

Pancha Kosha Viveka Prakaranam

VERSES 26 TO 43

VOLUME 2

INDEX

S. No.	Verse	Page No.
XVIII.	Session 20	
41.	Revision - Previous lecture	165
42.	Verse 26	166
43.	Verse 27	172
XIX.	Session 21	
44.	Revision – Previous lecture	179
45.	Verse 28	181
XX.	Session 22	
46.	Revision – Previous lecture	187
47.	Verse 29	196
XXI.	Session 23	
48.	Revision – Previous lecture	203

S. No.	Verse	Page No.
XXII.	Session 24	
49.	Revision – Previous lecture	210
50.	Verse 30	212
51.	Verse 31	216
52.	Verse 32	218
XXIII.	Session 25	
53.	Revision – Previous lecture	224
54.	Verse 33	229
XXIV.	Session 26	
55.	Revision – Previous lecture	240
56.	Verse 34	241
57.	Verse 35	242
58.	Verse 36	250

S. No.	Verse	Page No.
XXV.	Session 27	
59.	Revision – Previous lecture	254
60.	Verse 37	260
XXVI.	Session 28	
61.	Revision – Previous lecture	273
62.	Verse 38	284
XXVII.	Session 29	
63.	Revision – Previous lecture	287
64.	Verse 39	294
65.	Verse 40	297
XXVIII.	Session 30	
66.	Revision – Previous lecture	301
67.	Verse 41	308
68.	Verse 42	312
69.	Verse 43	313

S. No.	Verse	Page No.
XXIX	Session 31	
70.	Revision – Previous lecture	315
XXX.	Summary	
71.	Pancha Kosha not Atma	329
72.	Summary of all Verses	331
73.	Chapter 3 – Summary Chart	336

Revision :

- Self is not object of knowledge still it exists.

Shunyavadin :

- Self is not known, hence it does not exist.

Advaitin :

- I) SELF is not known as object but is known as subject.
- II) Not knowing, knowing, not proof of non-existence.

III)	Objects	Subject
	Known through instruments – senses and mind	Known through Sruti

Purva Pakshi Question : Verse 11

ननु देहमुपक्रम्य निद्रानन्दान्तवस्तुषु ।

मा भूदात्मत्वमन्यस्तु न कश्चिदनुभूयते ॥११॥

Nanu deham upakramya nidrā nandānta vastuṣu,

mā bhūdā-tmatvam-anyastu na kaścīd-anubhūyate || 11 ||

(Objection) : By granting that the sheaths beginning with that of food (body) and ending in that of bliss (joy or sleep) are not the Self, yet (when they are negated), no further object remains to be experienced. [Chapter 3 – Verse 11]

Answer : Verse 12 – 25

- Self is accepted as ever existent.
- What are properties, Dharma, Gunas of SELF?

Verse 26 :

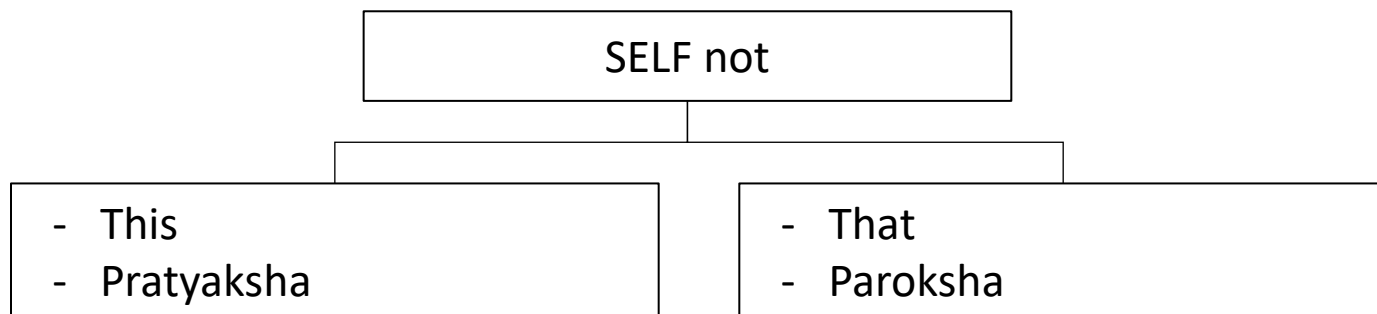
कीदृक्तीति चेत्पृच्छेदीदृक्ता नास्ति तत्र हि ।

यदनीदृग्तादृक् च तत्स्वरूपं विनिश्चिनु ॥२६॥

Kīḍṛk-tarhīti-cet-pṛccheḍ-īdṛktā nāsti tatra hi,

yad-anīdṛg-atādṛk-ca tat-svarūpaṁ viniś-cinu || 26 ||

If you ask what sort of thing the Self is, then we reply that the Self cannot be described as being 'this' or 'That'. It cannot be conceived as being 'like this' or 'like that'; so take it as your own real nature. [Chapter 3 - Verse 26]



- It is your own nature.
- Self is indescribable.
- Only object can be described not the subject, spirit, consciousness.
- Self is Aparoksham.

a) Ki Druk Tarhilti Chet Pritchit :

- If self is accepted, of what nature, it is one were to ask.

b) Tatra Idrak Nasti :

- Self can't be described as such and such nature.
- Why?
- No properties.
- Senses are aware of sense objects with properties.
- Eyes – form – colour
- Ear – Sound
- Nose – Smell
- Tongue – Taste
- Skin – Touch
- Atma – Self – Nirguna – No property
- Self – has no sound, colour, form, velvety touch, taste, fragrance.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

What is SELF?

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]

- Self is other than known and unknown.

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदकशरः,
गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमदीर्घम
लोहितमस्नेहमच्छायमतमोऽ-
वायवनाकाशमसङ्गमचक्षु
ष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखम
मात्रमनन्तरमबाह्यम्,
न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

*sa hovāca, etadvai tadakśaraḥ,
gārgi brāhmaṇā abhivadanti,
asthūlamanaṇvahasvama
dīrghamalohitamas
nehamacchāyamatamo'-
vāyvanākāśamasanḡamacak
śuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamukhama
mātramanantaramabāhyam,
na tadaśnāti kiṃcana,
na tadaśnāti kaścana || 8 ||*

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.
[3 - 8 - 8]

- Don't come to any objectification of SELF.
- Na Iti, Na Iti.
- Not this, not this...
- **What you think, it is not.**
- How is it?
- Can't tell

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

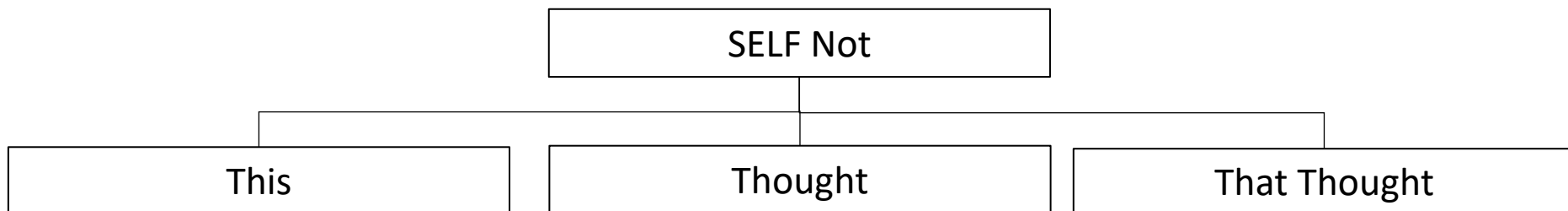
*Na tatra caksur gacchati na vag gacchati no manah
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- Iti Sushruma Purvesham... I heard from my Guru, I am telling you...
- Can't understand SELF as object.
- Jingyasu wants to know SELF.
- Whole life dedicated.

c) Yat Ani Idrik Atat Drikcha Vinishchet :

- SELF's Svarupam not Idrik = Not this.
- Atal Idrik – Not that.



- It is Aham thought.
- Vinishchita – clearly come to know.
- Self has no properties, can't become object of this thought, that thought.

Asti, Bhati, Priyam	Nama Rupam
<ul style="list-style-type: none"> - Aham thought - Finally original consciousness not thought 	<ul style="list-style-type: none"> - Idam, this thought

- Only when mind wakes up, Aham – reflected consciousness comes.
- Aham – Adhishtanam, substratum of Universe.
- Not this, not that.



That is the way to discover the SELF

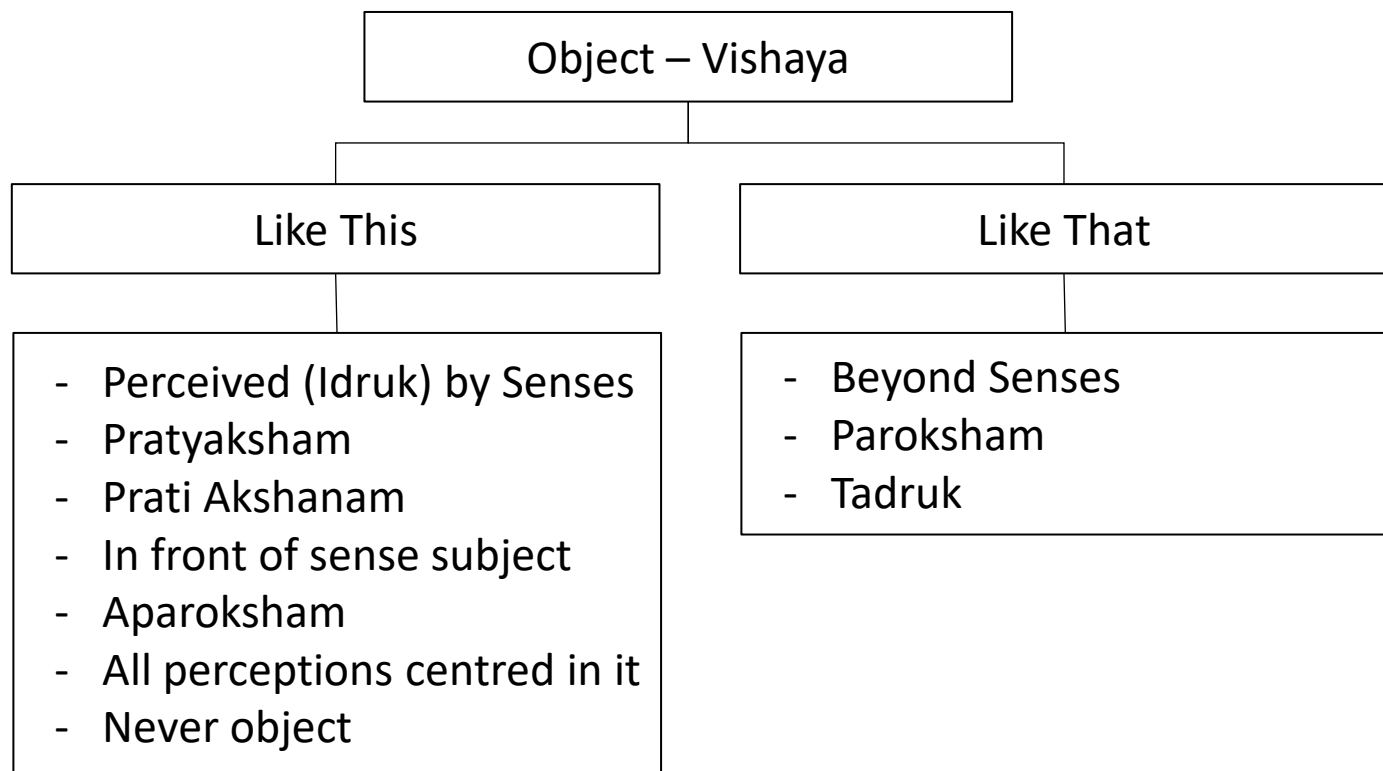
Verse 27 :

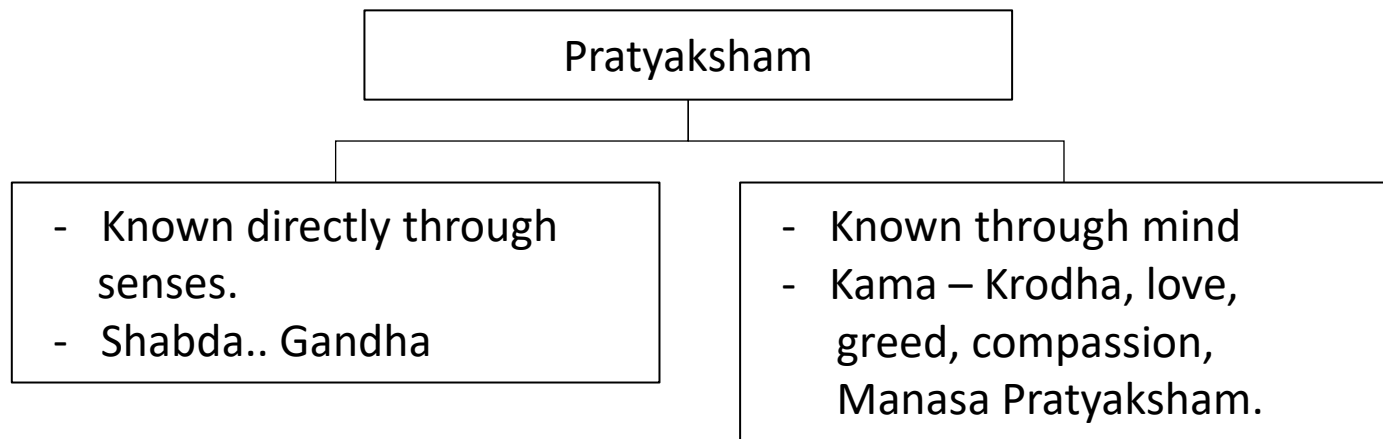
अक्षाणां विषयस्त्वौदृक्परोक्षस्तादृगुच्यते ।

विषयी नाक्षविषयः स्वत्वान्नास्य परोक्षता ॥२७॥

Akṣāṇām viṣaya-stvī-dr̥k-parokṣas-tādṛg-ucyate,
viṣayi nākṣaviṣayaḥ svatvān-nāsyā parokṣatā ॥ 27 ॥

An object which the senses can perceive can be said to be 'Like this'; an object which is beyond the range of sense perception is said to be 'like that'. That which is the subject cannot be an object of the senses. But as it is the very Self of everyone, it cannot be said to be beyond the ken of perception. [Chapter 3 - Verse 27]





Tadruk :

- Other means of knowledge.
 - a) Anumana
 - b) Upamana
 - c) Anupalabdi
 - d) Artha Patti
 - e) Shabda
- Known through news paper, tv = Tadruk.

a) Anumana :

- Inferential cognition.
- Anumiti
- See smoke, infer fire.
- Nothing comes from SELF, inference can't be used.

b) Upamana :

- Knowledge through similarity – like that.
- Raju like Ramu but stouter, bald.

c) Artha Patti :

- Devadatta fat
- Postulation
- Not eating during day
- Must be eating at night.
- Roads wet, rained in night.
- Indirect means.

d) Anupalabdhi :

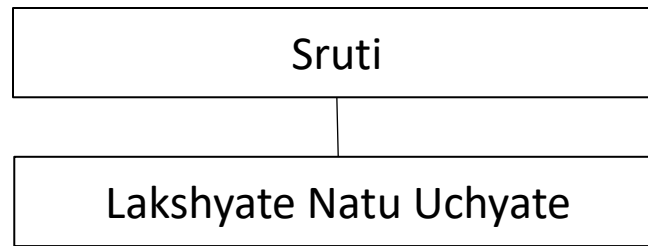
- Absential knowledge.

e) Laukika Shabda :

- Verbal testimony
- Self not known through 6 means of knowledge.
- Deeper analysis required to make knowledge firm, Sthiram.
- SELF not Aksha Vishaya, not a sensory object which exists.
- Vishayi – is knower of Vishaya.

Dehi	Vishayan Pashyati, Jnanatri iti Vishayi
<ul style="list-style-type: none"> - Which has the body - Indweller - Soul - Reflected consciousness + mind - Upahita Chaitanyam - Not Adhara Chaitanyam 	<ul style="list-style-type: none"> - Vishaya Yasya Asti, knows Vishaya = Vishayi

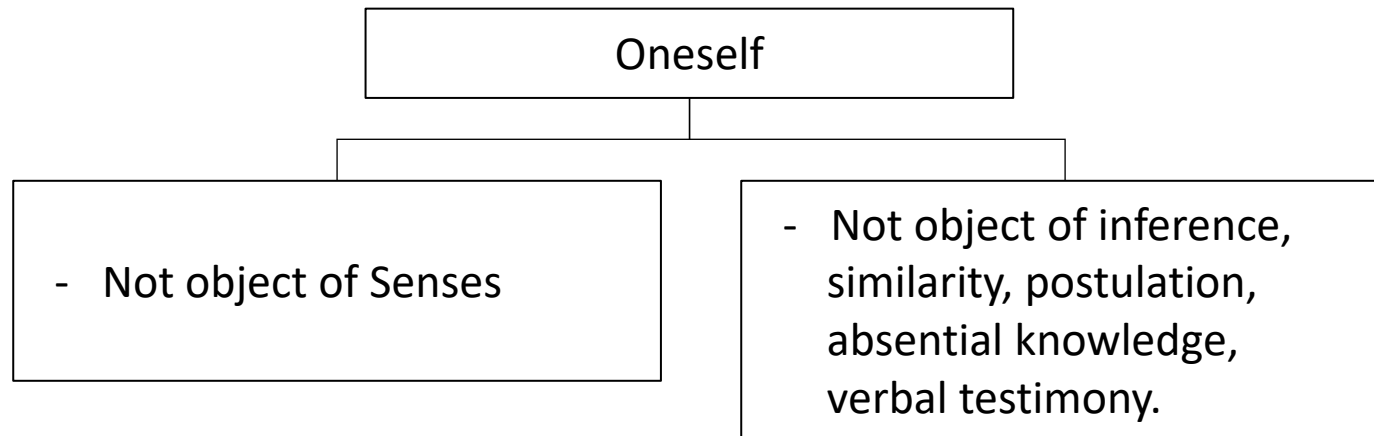
- That which knows the object is Drk, Seer.
- Drishyam = Vishaya.
- Vishayi – Na Aksha Vishaya.
- What words can't describe is revealed through not this, not this.
- Paroksha = Faraway, other than me.
- Svatvat = Self hood
- Self is not that because it is not remote, distant from me.
- Svatvat = It is self, Na Asya Parotayat.
- Life = Existence, consciousness, sentiency.
- Desk = Insentient



- Satyam, Jnanam, Anantham indicates, doesn't show.
- Shabda has Artha – Element – tells object.
- Shabda can't capture SELF.

• **SELF is one's self, Svatvat, not Pratyaksha or Paroksha, but Aparoksha.**

- Self known through clues.



• **Self remains known always.**

- Knowledge of self is not knowledge of self but it is that self which is already known, ever known.

- **Aparoksha Anubhuti :**

Not known through Pratyaksha or Anumana etc but is already known.

- **Experience of “I am” is ever there but we do not cognize it, that is awareness.**

- Through study :

Re-cognize consciousness.

- We don't pay attention to subject but only to 5 sense objects.

- I am, man, poor man, learned man, traveler are all objects of I am.

- **I am is a continuous entity, sentient, awareness, Satyam, Jnanam, Anantham, SELF.**

- Can't say : I don't know self.

Example :

- Person wearing necklace says – I don't have head.

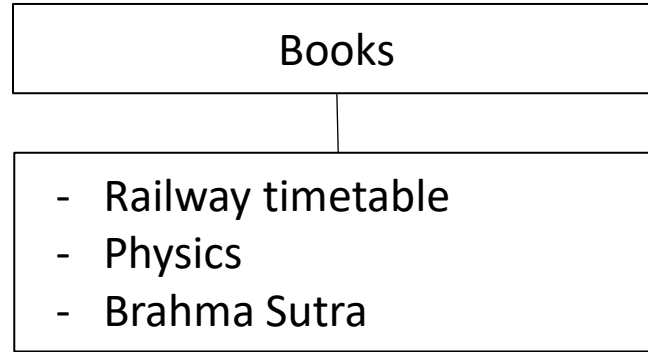
- I don't have tongue, say, while talking.

- **Aparoksha – Jnanam is knowledge of self which is ever there, conscious, not Idruk – this, or Tadruk – that.**

- This is a clue to know the SELF.

- Object determines what constitutes nature of Shabda Pramana.

Example :



- Jnanam = Anubuti = Consciousness.

Session 21

Revision :

- I) SELF not absent, not Shunyam, is established.
- II) Once 5 Koshas transcended, nothing remains is not valid.
- III) SELF is known to me, is clearly present.
- IV) Kidrik Tarhi Che Pritchet.

Verse 26 :

- What is nature of SELF?
- Not this (Idruk) or That (Tadruk) property.
- **Example : Zen School**
Stun – Surprise intellect.
- Meditate on sound of clap with one hand.

Idruk – This	Tadruk – That
<ul style="list-style-type: none"> - Recognised through senses - Direct cognition - Self not perceived by senses 	<ul style="list-style-type: none"> - Inferred - Sense of remoteness of object - Fire in hill not seen - Indirect cognition - Self not known through inference
Pratyaksha	Paroksha
Vishayi not Aksha Vishaya	Svata – Oneself not remote

Verse 27 :

- SELF not different from you.
- Knowing self not like knowing this or that.

Verse 28 :

अवेद्योऽप्यपरोक्षोऽतः स्वप्रकाशो भवत्ययम्।
सत्यं ज्ञानमनन्तं चेत्यस्तीह ब्रह्मलक्षणम् ॥२८॥

Avedyo'pya-parokṣo'taḥ sva-prakāśo bhava-tyayam,
satyaṁ jñānam-anantaṁ ceti-astīha brahmā-lakṣaṇam || 28 ||

Though it cannot be made an object of knowledge, the self is still felt very directly. So it must be self-revealing. Existence, consciousness and infinity, the indications used for Brahman, are all present here also (in the Self). [Chapter 3 - Verse 28]

- **Self felt very directly as subject, not as object.**
- **It is self revealing.**
- **Existence, consciousness, bliss used for Brahman are present in the self.**

a) Avedyaha Api Ayam Atma Aparokshata Svaprakasha Bavatyayam :

- Even though self is unknown, noncognised, it is not object of senses and mind.
- One can't say – I don't know my SELF.
- “I am” is never lost, ever there.
- **Can't construct any Statement without “I”.**
- Experience is verbalized because of I.

Ramana Maharishi - Sad Darshanam :

तद्युष्मदोरस्मदि संप्रतिष्ठा
तस्मिन्विनष्टेऽस्मदि मूलबोधात्।
तद्युष्मदस्मन्मतिवर्जितैका
स्थितिर्ज्वलन्ती सहजाऽत्मनः स्यात्॥१६॥

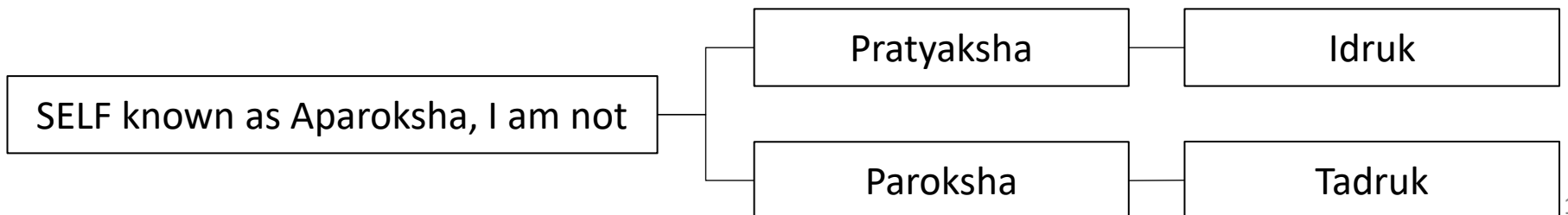
tadyushmadorasmadi sampratishtha
tasmin vinashte asmadi mulabodhat |
tadyushmadasmanmativarjitaika
sthitirjvalanti sahajatmanah syat || 16 ||

‘You’ and ‘that’ are based on the ‘I’. When you go to the root of the ‘I’, ‘you’ and ‘that’ disappear. That state, which is bereft of the notions of ‘I’, ‘you’ and ‘that’, is one and one alone. That state which is the true and natural state of the Self, is all revealing and splendidous [Verse 16]

- Tadyushmatotam Sam Pratishta...

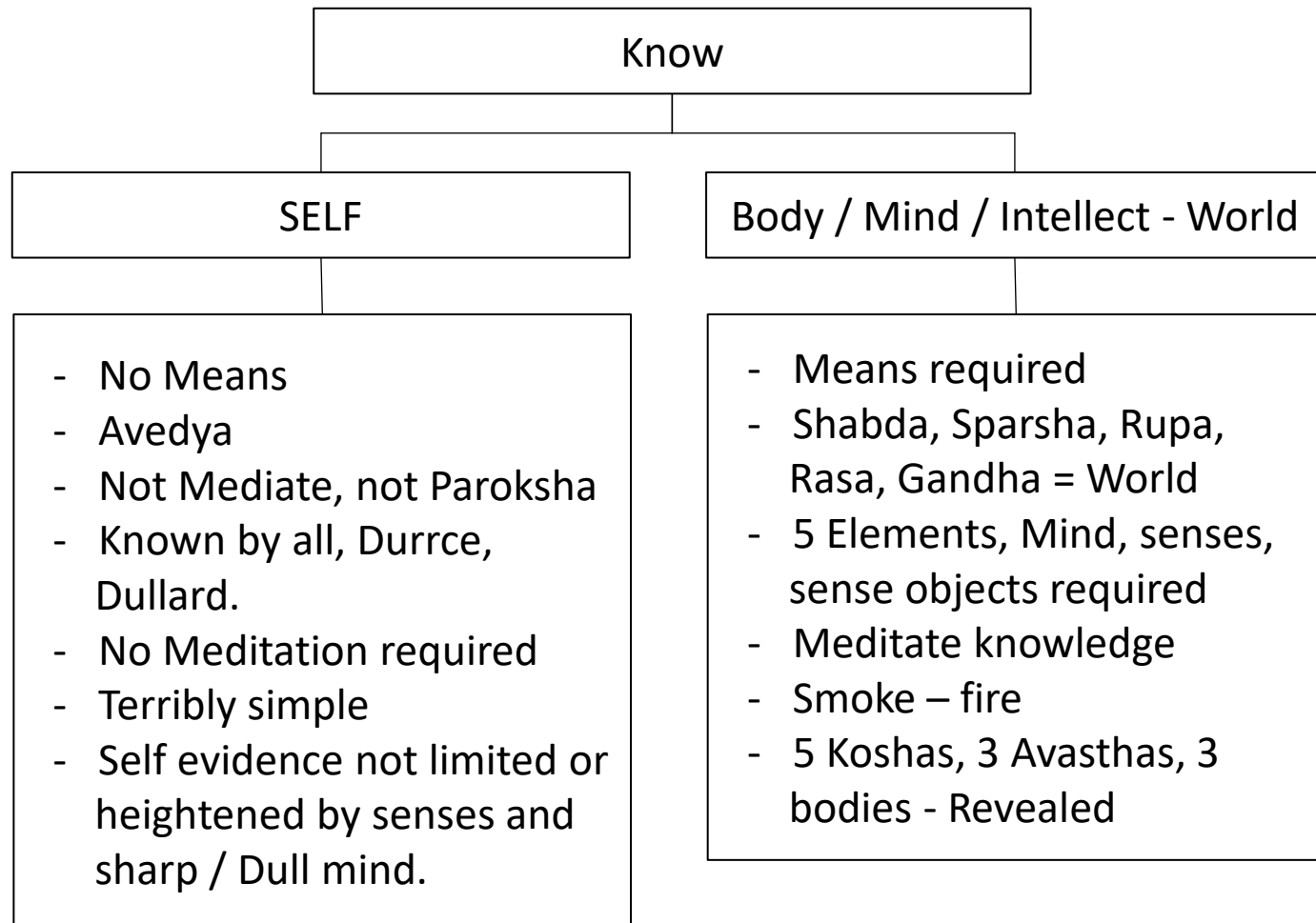
Tad	Yushu
3 rd Person	2 nd Person

Based on 1st person - Aham



- Self known without any means of light, eyes, mind – which are required to know objects.
- Samagri = Karana Kalpaha.

• **To know SELF in sleep, no means required.**



How we know Self?

Drop Shabda, Sparsha, Rupa,
Rasa, Gandha (All Distorted)

- What is left = SELF
- Known in a different way

- **Ataha Svaprakasha :**

- **Atma tells itself to itself – Aham Asmi**
- **I – illumines itself.**

- This knowledge was not there before, provided b Shastra.
- Subject – object illumination different than illumination of Subject.

I



Subject (Sakshi is Pramata in
front of objects)

Know / illumine my

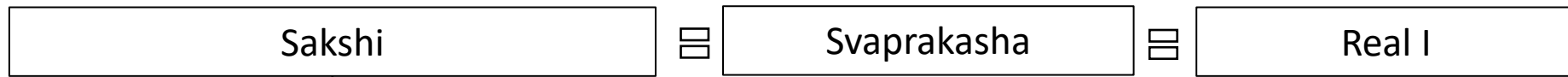


Verb

Body / Mind



Objects



- Subjectless objectless illumination awareness
- Known through Shastra Pramanam not through Pratyaksha, Anumanam

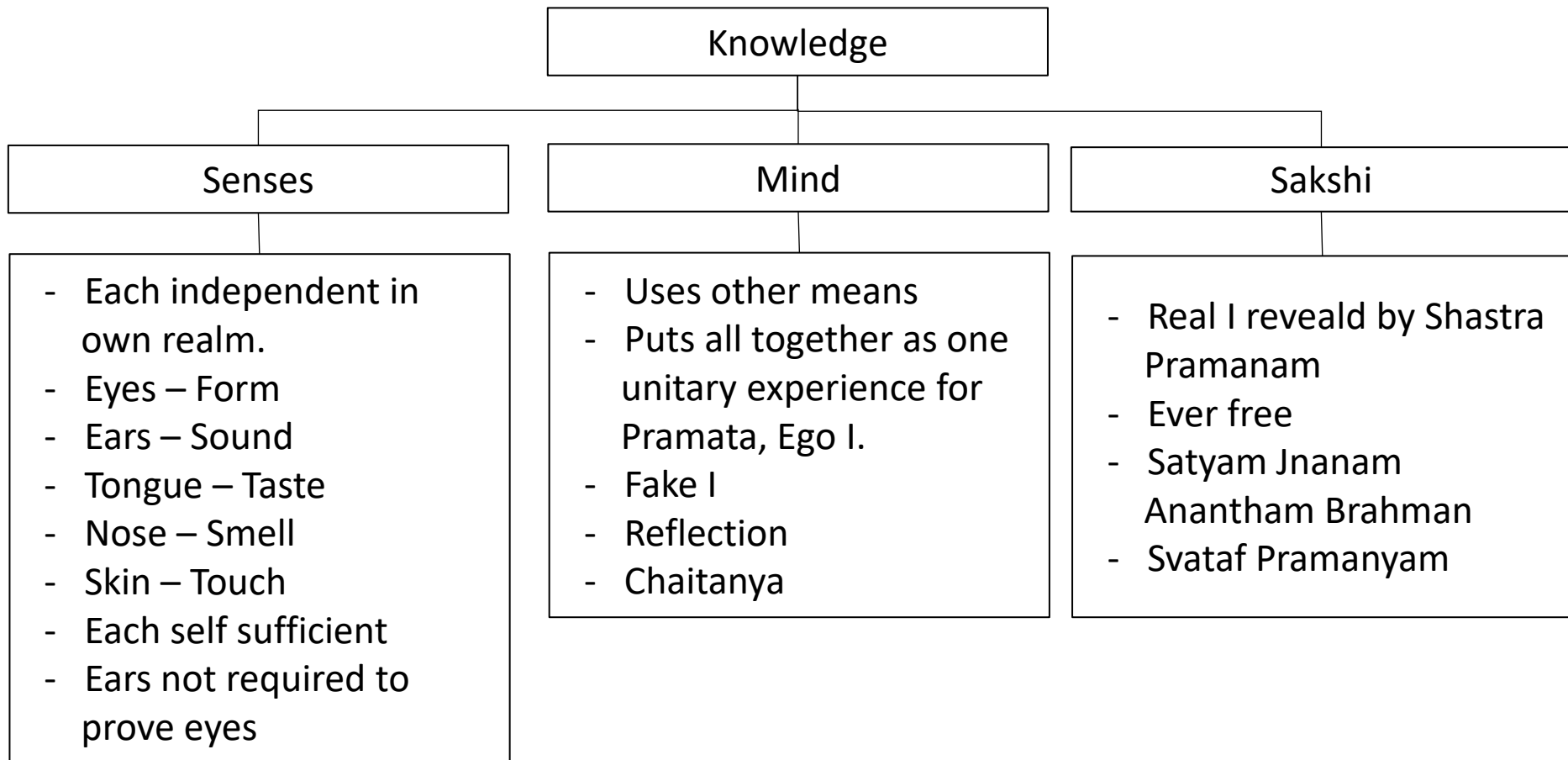
- SELF not illumined by another SELF.
- There will be Anavastha Dosha.
- No experience of SELF with another SELF.
- Have only oneness of one's SELF.
- Unjustified postulation not based on experience not accepted in Vedanta.

• **I am proof of my SELF.**

- Shastra justifies my SELF to my lower ego self.

• **Shastra only gives voice to my experience of eternal SELF.**

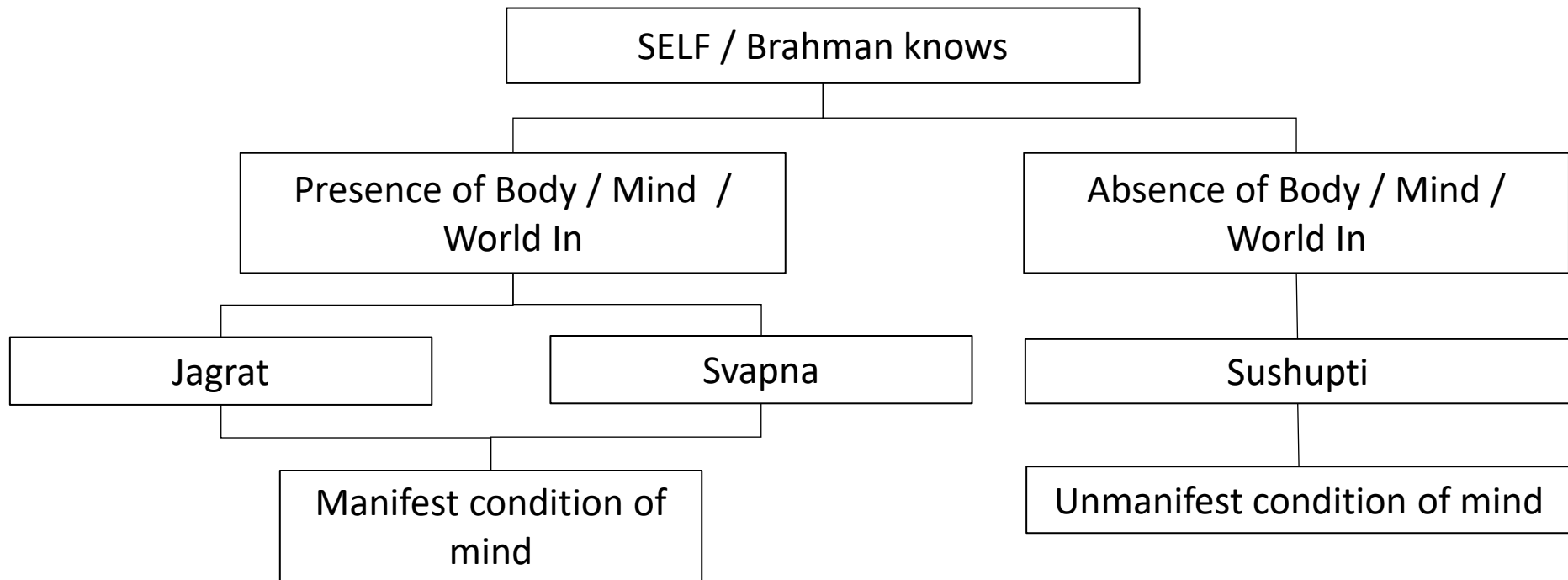
- **Knowledge not Pratyaksha or Paroksha, hence Svayam Prakasha.**



Session 22

Revision Verse 28 :

- I. SELF transcends 5 Koshas, 3 Avasthas, 3 Sharirams, only illuminator, knower in the universe.
- II. Nothing beyond “SELF”
- III.

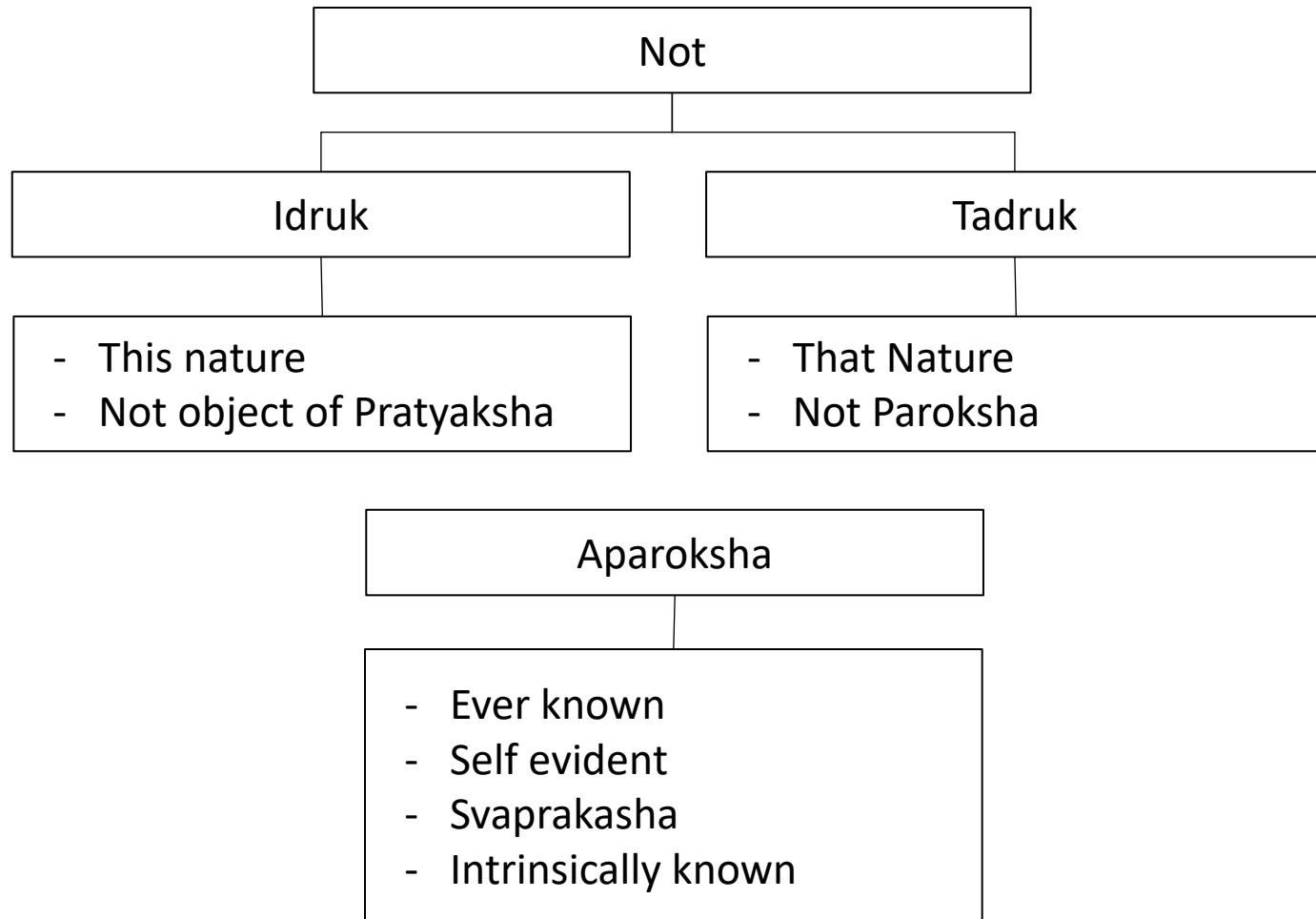


- IV. Absence of self not Shunyam but existence, Consciousness, infinite, Atma, Brahman.

Atma	Brahman
w.r.t. Vyashti Shariram	w.r.t. Samashti Prapancha

- V. There is Svaprakasha Atma revealed by Sruti Pramanam not Pratyaksha or Paroksha Pramanams.
- VI. Explained by Sruti Logic = Yukti reasoning and Anubava experience.
- VII. SELF never object of knowledge but ever known.
- There is Atma beyond 5 Koshas, 3 Sharirams, 3 Avasthas.
- VIII. Avedyatvam – not known by Senses + Mind – Basic instruments of knowledge.
- It is ever known, is consciousness, is the SELF.
 - Final conclusion of Taittiriya Upanishad and Chapter 3 – Panchadasi – in verse 27, 28, 29 – Jnanam aspect of Taittiriya Upanishad.
 - Unique principle.
- IX. Becomes known without being an object
- Aware of it without knowing it.
 - Such a way not cognized as Pratyaksha, Paroksha, but yet known.
 - Such subject, principle called Aparoksha.

X. Not object of senses or mind.



XI. Verse 28 continued...

- Description of God in Taittiriya Upanishad = Satyam, Jnanam, Anantham.
- Indriyanam Avedya, not known through senses.
- Self = Avedya.

- Aparokshataya known.

Normal knowing of object :

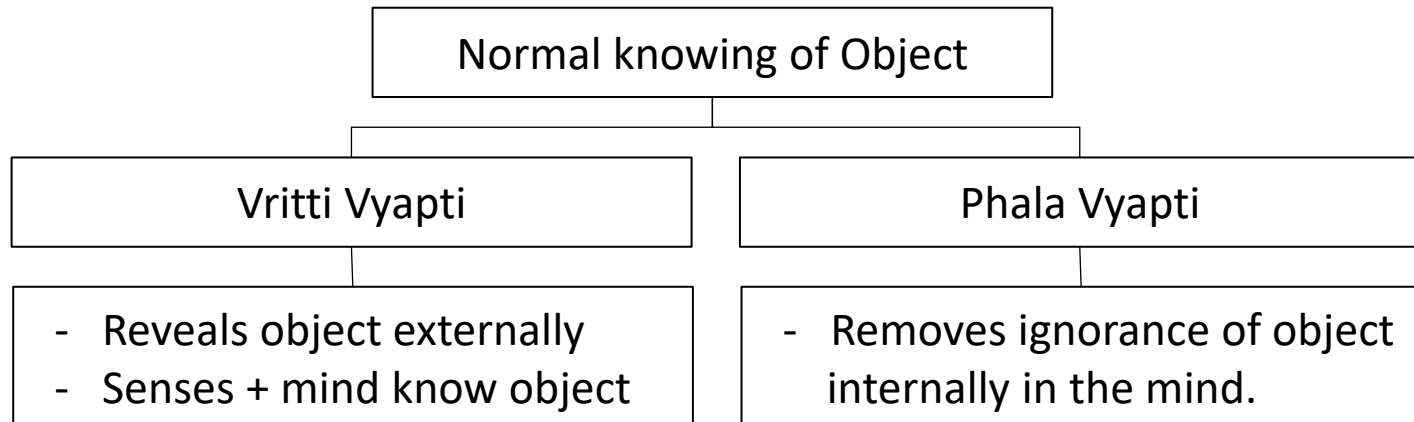
Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Process of subject knowing is intrinsically knowing it as SELF without any instrument.



- Manasa eva pashyati, Srunoti...

Brihadaranyaka Upanishad :

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,
तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,
नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,
मनसा ह्येव पश्यति, मनसा सृणोति ।
कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव;
तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;
यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायता,
एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन
इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta’ iti mano vācam prāṇam,
tānyātmane'kuruta; ‘anyatramanā abhūvam,
nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,
manasā hyeva paśyati, manasā sṛṇoti |
kāmaḥ saṃkalpo vicikitsā śraddhā'śraddhā
dhṛtiradhr̥tirhr̥rdhīrbhīrityetadsarvaṃ mana eva;
tasmādapi pṛṣṭhata upaspr̥ṣṭo manasā vijānāti;
yaḥ kaśca śabda vāgeva sā | eṣā hyantamāyattā,
eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na
ityetatsarvaṃ prāṇa eva; etanmayo vā ayamātmā,
vāṅmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [1 - 5 - 3]

- Vedyam = Pratyaksha or Paroksha.
- Avidya = Not revealed y mind.
- Existence of ourself is self evident, Aparoksha, intrinsic knowledge.

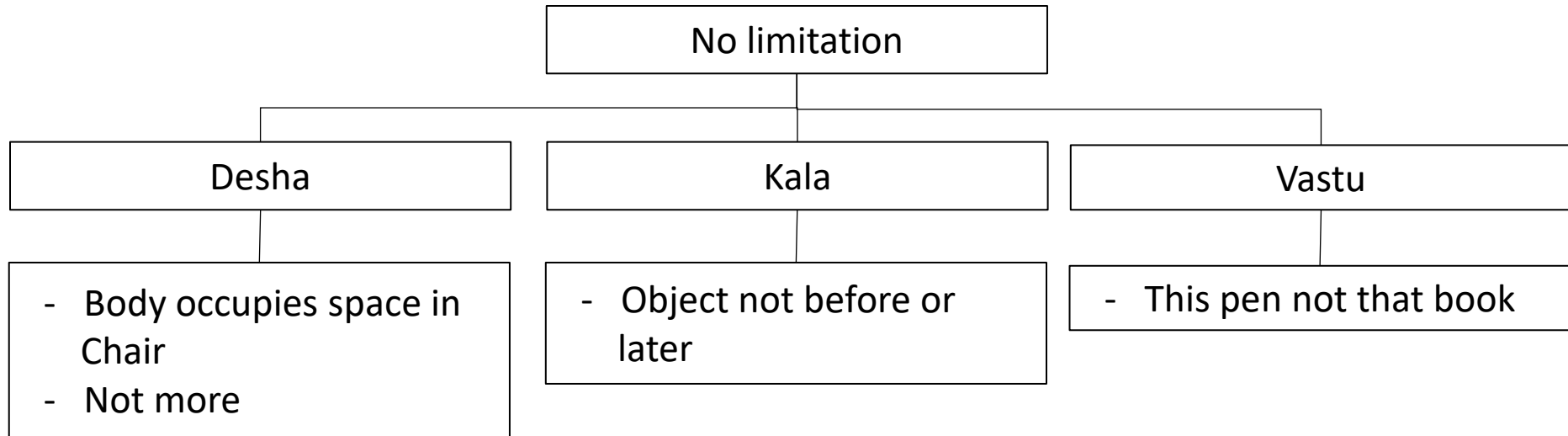
XIII) Objects :

- Not self luminous, require light, eyes, mind.
- Sun known by the light of Consciousness.
- Absolute knower.
- There are many relative knowers – eyes – light – mind.

XIV) In Atman alone Lakshana of Brahman can be applied as self evident.

- **Satyam :**
 - Which can't be negated.
 - Bada Rahitam, sublated, ceased.
- Body, Mind, world ceases in sleep, Atma, light of Consciousness continues, I don't cease.
- In Jagrat, Svapna, Sushupti I – SELF does not cease.
- Consciousness – not inert.

Anantha :



XV) SELF is substratum of Desha, Kala, Vastu.

- It alone appears as Jiva, Jagat, Ishvara with Upadhi.
- Svaprakasha applies only to Brahman free of Desha, Kala, Vastu, Upadhi.

- **Svaprakasha Jnanam is Jiva Lakshanam.**
- **Brahma Lakshana = Satyam, Jnanam, Anantham.**

- Brahman is Satyam, not which has Satyam as property.
- It is not Satyam cha, Jnanam Cha.
- Satyam and Jnanam will make it property.

- **Having Satyam, being Satyam is different.**

- Flower has fragrance...

- Flower has fragrance...
- Atman does not have Jnanam, it is Jnanam.
- No Dharmi – Dharma Bava.

Properties	Svarupam
<ul style="list-style-type: none"> - Come + go - Less, more - Up, Down - Not Nitya Svabava - Minds and Body's property - Anityam - Koshas 	<ul style="list-style-type: none"> - SELF - Nitya Svabava - Chaitanyam - No ups + down - Homogeneity is established when it is Svarupam

XVI) When Koshas are separated then we know Atman itself is Brahman.

Steps :

- Atman is Svaprakasha
- Look at SELF experience SELF known intrinsically without any medium of Body, mind.
- Hence, can be known in sleep as Nitya Mukta, Shuddha, Svaprakasha Sakshi.
 - That is what is called as Jnanam – Noun.
- Where is that Brahman?

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Brahma Vida Apnoti Param.
- Lakshana of Brahman = Satyam, Jnanam, Anantham.

E) Guha : Parampara of 5 Koshas

F) That which is transcending the 5 Koshas = Jnana Svarupa, Atman.

- Jnanam : Verse 13 – 28
- Next explanation of Satyam.

Verse 29 :

सत्यत्वं बाधराहित्यं जगद्बाधैकसाक्षिणः ।

बाधः किंसाक्षिको ब्रूहि न त्वसाक्षिक इष्यते ॥२९॥

Satyatvaṁ bādha-rāhityaṁ jagad-bādhaika-sākṣiṇaḥ,
bādhaḥ kiṁ-sākṣiko brūhi na tva-sākṣika iṣyate ॥ 29 ॥

Existence is what cannot be negated. If the self which is the witness of the perishable world becomes perishable, then who will be the witness to the fact of its perishability? For destruction without a witness of it cannot be postulated. [Chapter 3 - Verse 29]

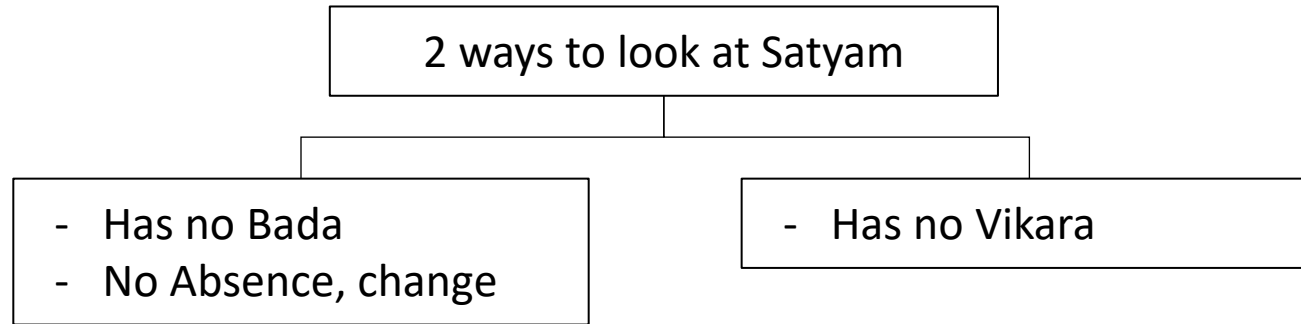
I) Satyam :

- What cannot be negated in 3 periods, past – present – future.
- Bada Rahityam
- Vikara Rahityam

II) Witness of the perishable world.

Objective world vanishes in sleep, swoon, Samadhi	Subject – Atman
<ul style="list-style-type: none">- Death belongs to Sthula physical body of 5 elements.	<ul style="list-style-type: none">- Eternally existent spiritual principle- Witness exists in 3 states in manifested or unmanifest condition- Changeless

- Negation = Absence, cessation.



III) Why no negation, because nothing is antagonistic to it.

- In the spiritual realm, it alone is, Advaitam, nondual, Ekam.
- Duality is only in material inert world.
- Rope not Antagonistic to rope snake, 2 different realms, Vyavaharikam, Pratibasikam.
- Light is Antagonistic to Darkness.
- Can't co-exist in same realm.
- Ignorance of self is Antagonistic to knowledge of self, can't co exist.

IV)

Realm of Objects	Atma
<ul style="list-style-type: none"> - Vyavaharika Satta - Transactional reality 	<ul style="list-style-type: none"> - Paramartika Satta - Ultimate Reality

- No access, corridor between them like waker – dream.
- Atma Realm = Adhishtana Realm (Rope).
- Matter Realm = Adhyastha (Rope – Snake).

V) Adhyastha has no effect on Adhishtanam Atma – This is the most important lesson, discovery of Vedanta.

- Adhyasa can't cause cessation, or Vikara of Adhishtana – No Virodhi, no Pratirodhi.

VI) Why Atma is Satyam

Atma	Pratirodhi
<ul style="list-style-type: none">- Adhishtanam- Paramartika Satta- Jnana Svarupam- Witness- Knower of all changes	<ul style="list-style-type: none">- Adhyastha- Vyavaharika Satta- Jada Svarupam- Waking, Dream, sleep, has Bada- Sthula Shariram has Bada, negation in Svapna and Sushupti.- Sukshma Bada in Sushupti.- Ajnana, Karana Shariram has Bada in Samadhi state.

VII) Jagat – 3 Sharirams, exhibit 3 properties :

- Jayate – born
- Gachhati – stays
- Tishtati – Gone.

- Agyanam, ignorance of SELF is born, exists, ends in knowledge of SELF.

VIII) Jagat – Jayate, Gachhati, Tishtati has Bada, born, stays, gone.

- Consciousness – Knows bada of Jagat.
 - At Chaitanyam – World = Jadam, inert, Prakrti, Maya has 2 conditions, manifest, unmanifest.
 - Sakshi has no Bada.

– Sakshi sees Bada, negation of Sthula, Sukshma, Karana Sharirams.

- I am that Consciousness.

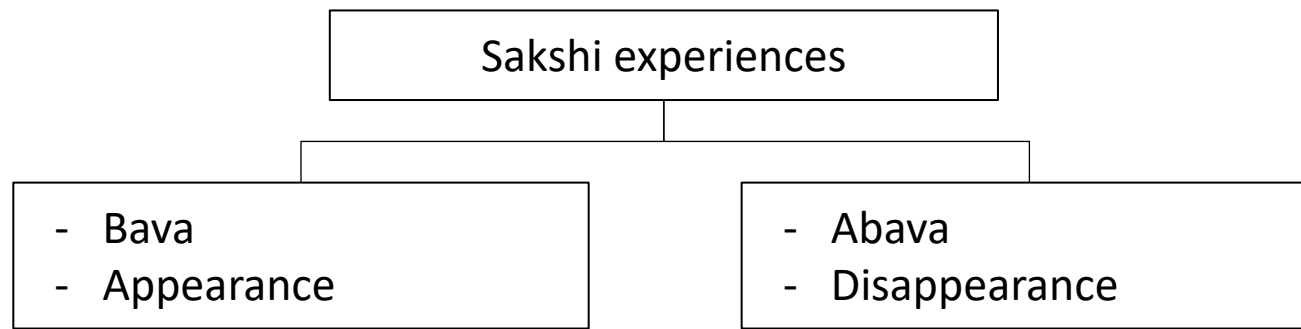
IX)

Consciousness	Prapancha
Knower	Inert

Bada of Sakshi who will know?

- Some other Atma
- Regression infinitum
- Anavastha Dosha

- No Bada
- Nobody knows Bada of Sakshi
- No Proof of Negation



- We experience Bada of 3 Sharirams, 5 Koshas, 3 Avasthas.

• **As Atma, Sakshi has no Bada, it is Satyam.**

• **I – Atma Am.**

- I – Exist – Paramartikally.

X) Summary :

- Satyam – Doesn't suffer negation, Bada
– Why?
- To negate it, something else required.
- Causative factors belong to realm of Adhyastha.

Atma	Anatma
<ul style="list-style-type: none"> - Adhishtanam - Paramartika Satyam 	<ul style="list-style-type: none"> - Adhyastham - Vyavaharika Satta

- No one knows Bada of Atma, hence Satyam.

• **Bada = Absence of its presence.**

Knowledge	Bada
<ul style="list-style-type: none"> - Something being present in all 3 states - Adhishtanam, changeless 	<ul style="list-style-type: none"> - No more object of my knowledge - Sthula, Sukshma, Karana Shariram, no more object of my knowledge. - Check out 3 states, Bada of each state. - Decay, death of Sthula Shariram is Bada. - Absence of Cognition

- **Experience of Snake does not negate Rope.**
- **Why?**
- **Thisness of Snake belongs to Rope.**

This is	Snake
<ul style="list-style-type: none"> - Adhishtanam 	<ul style="list-style-type: none"> - Adhyastham - Can't Negate Adhishtanam

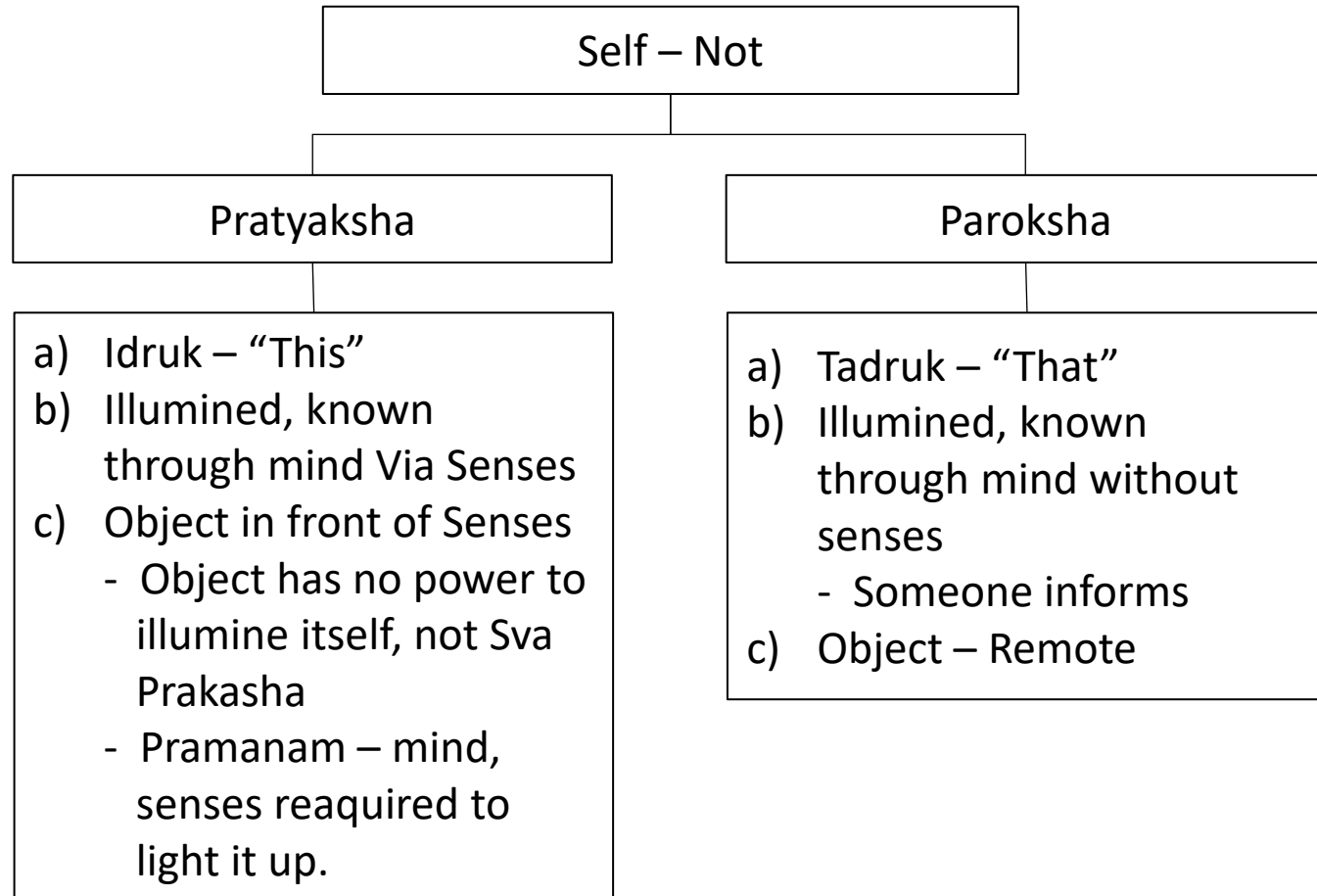
- Poison has no entry to Rope.
- Ajnana Bada during Sravanam (Jnanam).

- **In Vedantic Samadhi, remain as Pure SELF, there is no Ajnanam, it is Turiya Avastha.**
- **Abide as SELF, no Ajnana.**
- **In Samadhi + Jnanam – Ajnanam goes.**
- **Ajnana goes by Sravanam in Jagrat Avastha.**
- **Samadhi established without Mind, without Ajnana, but I am there.**

Session 23

Full Revision Session : (No New)

I)



II) Aparoksha :

- Self is self lit
- Not Pratyaksha, Paroksha.
- No action of Praanam required

- Means of knowledge not required.
- Svata Siddah, known intrinsically when senses + mind don't function as in sleep.
- No senses in Svapna, Mind is there.
- **We know our 3 states because SELF reveals itself in 3 states, changelessly, Sakshi principle.**
- Admire beauty of SELF, nothing like you, you are unique in creation.
- We try to become unique by Body / Mind / Intellect, all waste of time wrong direction.
- Anupama, no measure for the SELF.

III) Verse 28 :

- Even though not Vedyam by Pratyaksha and Paroksha, it is known as Svaprakasham, intrinsically of nature of knowledge, self revealing, SELF effulgent, lights up itself.
- This is me, Brahman, self Lit, Aparoksham.
- I was searching for completeness, fullness, freedom from limitations, wanting.
- Strive for perfection, peace, relaxation, happiness.
- It is you yourself.
- Goal and seeker of Goal connected by Mahavakyam.
- You are what you are searching for.

Mistake :

- Searching in the world of wealth, relationships.

Example :

- Lady searching for needle under street light dropped in the Hut.
- No light in the Hut.
- Eyes, mind can't go there, search outside.
- Problem : Didn't lose it there.
- Lost by forgetfulness, can't be gained by effort.
- Gained by knowledge alone.
- Lost in ignorance.

Action	Knowledge
a) Gives result after completion of action. - As you sow, so you will reap.	a) Knowledge gives result during knowing itself.
b) Effort involved in knowing.	b) I know – I know ↓ ↓ Subject + Object I Object
c) Not means of fulfilment	c) Without destruction of subject – Object
d) Lost in ignorance	d) Aparoksha Jnanam - I know I know ↓ Without it being different from 1 st I - Without subject object dichotomy there is realisation. - Clarity of knowledge gives self realisation

IV)

I	Know
- Gone	- Remains - Absolute Jnanam - Knowledge itself is me

- We are always used to knowing something outside, body, mind, senses.
- Intuitively all questions resolved, cease.
- Intuitively, self awareness is ever there, supreme reality, that you are.
- Jnanam = Ultimate reality.
- Satyam Jnanam is core of you = Brahman.
- They are not properties of Brahma.

I	Know Panchadasi
- Subject	- Quality - Has property of knowledge

- Intrinsic knowledge = SELF

V) I know Brahman ← is wrong

↑

Different

- Knowledge is Brahman, not knowledge of Brahman.
- Self knowledge = Aparoksha Anubhuti
= Brahman
- Existence consciousness, infinity, unlimitedness = Brahman.
- **Not :**
 - Brahman is existent
 - Brahman is knowledge
 - Brahman is limitless
 - Not 3 properties of Brahman.
- Satyam = Jnanam = Anantham = Brahman.
- Search for fulfillment is over with the discovery of Brahman as the SELF.
- Verse 13 – 28 = Jnanam.

VI) Verse 29 = Satyam = Bada Rahitam = Vikara Rahitam.

- Absence of negation, sublation, change of one state to another.
- Vikara causes Bada.
- Bud – Flower – Unripe fruit – Ripe fruit.
- Shad Vikara = Bada...
- Satyam is changeless, timeless, does not change in time.
- Time, place has no impact on awareness, consciousness.

VII)

Satyam w.r.t. Time	Jnanam w.r.t. how you know self	Anantham w.r.t. space
<ul style="list-style-type: none">- Bada Rahitam- Changeless		<ul style="list-style-type: none">- Limitless

- Why Atma is Satyam?
- It is aware of all changes.

a) Satyam Bada Rahitam

b) Jagat Badayika Sakshinaha :

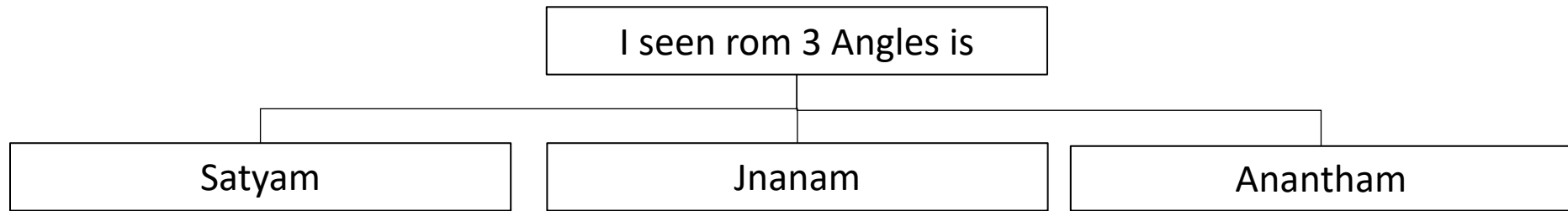
- One Sakshi, one know of all changes.
- Change known from changeless position.
- Polestar – changeless = Atma.
- 3 states, 3 bodies, 5 Koshas, change.
- Jagat – changes – relative.

Senses go	Mind goes
Dream World	Sushupti

- Sakshi – doesn't change.

c) Badaha Kim Sakshi Ko Bruhi Na Tvam Sakshi Ko Bruhi Na Tvam Sakshiki Ikshate :

- We know only one self not one self behind another self.
- Something exists because I know.
- Self watches changes, itself changeless.
- We have experience, Anubhuti of Atma as Satyam.
- Who can prove if Atma changes? Anatma is Jadam.



- These 3 not 3 different properties.

Session 24

I) Sajatiya, Vijatiya, Svagata Bheda Rahita Atma.

II) Self evident Atma.

III) Paramartika Atma

IV) What is nature of Jnanam?

- Aparoksha Jnanam.
- Not Pratyaksha, Paroksha.
- Svaprakasha, Svayam Jyoti, Svaprabha.

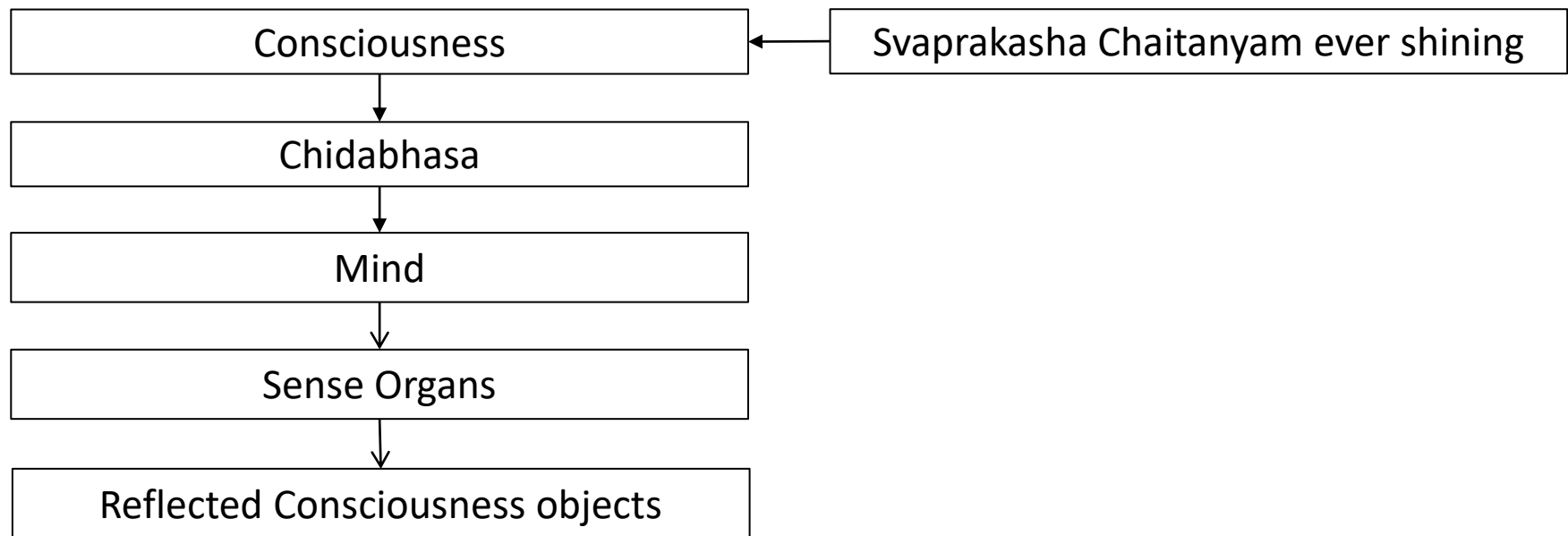
V) Svaprakasha makes us call Jnanam as Aparoksha, Anupama (No Comparision).

VI)

Atma	Object
<ul style="list-style-type: none">- Subject- Svaprakasha	<ul style="list-style-type: none">- Requires light then it shines

VII) Sun shines by itself not moon, objects.

- Only when consciousness shines, world shines.
- Consciousness knows the mind, travels through thought.
- Thought touches every object.



- Final means of knowledge = Reflected Consciousness
= You
- Pramata and Pramanam make Prameyam shine.
- **Satyam :**
 - Bada Rahitam
 - Object changes, negates itself
 - Ganges River changes
 - Candle flame changes
 - Vikara Rahitam

Verse 30 : Example

अपनीतेषु मूर्तेषु ह्यमूर्तं शिष्यते विद्यत् ।

शक्येषु बाधितेष्वन्ते शिष्यते यत्तदेव तत् ॥३०॥

Apanīteṣu mūrteṣu hyamūrtaṁ śiṣyate viyat,

śakyeṣu bādhite-ṣvante śiṣyate yattadeva tat ॥ 30 ॥

When all forms are destroyed, the formless space still remains. So, when all the perishable things are destroyed, what remains is that, (i.e., the imperishable Brahman or self).
[Chapter 3 - Verse 30]

a) Murteshu Apaniteshu :

- Objects – have form, structure, made of parts.
- When objects are removed from a room, space still remains.
- We say – nothing is there.

1 st	2 nd
<ul style="list-style-type: none">- Space- Forgotten- Amurtham	<ul style="list-style-type: none">- Chair- Murtham

b) Shakyeshu Sadyeshu, Badeshu :

- That which can be removed.
- Body forgotten in class unless we know its pains.
- We forget breathing.

c) Ante Sishyate Yatu :

- What all you can forget is dropped, body, mind, world.

d) Tad Eva Tat :

- What remains which you cannot drop is Satyam.

Brihadaranyaka Upanishad :

यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

- Conscious of knowing principle.
- That never changes.

e) Shakyeshu Baditeshu Antye Tava Sishyate :

- Atman = Satyam = Not a thing.
- Not thing... but is presence



Isness

- Presence is present.
- Come to this level and abide in it.
- When all forms are destroyed, the formless space remains.
- When perishable things are destroyed, imperishable self remains.

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,
 सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
 स न साधुना कर्मणा भूयान्,
 नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
 एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण
 एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन
 ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
 एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो
 लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं
 विद्वांसः प्रजां न कामयन्ते, किं प्रजया
 करिष्यामो येषां नोऽयमात्मायं लोक इति;
 ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
 व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा
 वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे
 एव भवतः । स एष नेति नेत्यात्मा,
 अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
 असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
 एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः
 कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ
 prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,
 sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
 sa na sādhunā karmaṇā bhūyān,
 no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
 eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
 eṣa seturvidharaṇa eṣaṃ lokānāmasambhedāya;
 tametaṃ vedānuvacanena brāhmaṇā
 vividiṣanti yajñena dānena tapasā'nāśakena;
 etameva veditvā munirbhavati | etameva pravrajino
 lokamicchantāḥ pravrajanti | etaddha sma vai tat
 pūrve vidvāmsaḥ prajāṃ na kāmayante,
 kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ
 loka iti; te ha sma putraiṣaṇāyāśca
 vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
 bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā
 vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
 ubhe hyete eṣaṇe eva bhavataḥ |
 sa eṣa neti netyātmā, agrhyo nahi grhyate,
 aśīryo nahi śīryate, asaṅgo nahi sajyate,
 asito na vyathate, na riṣyati; etamu haivaite na tarata
 iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;
 ubhe u haivaīṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

Verse 31 :

सर्वबाधे न किञ्चिज्येद्यन्न किञ्चित्तेव तत्।

भाषा एवात्र भिद्यन्ते निर्बाधं तावदस्ति हि ॥३१॥

Sarva bādhe na kiñcic-ceḍ-yanna kiñcit-tad-eva tat,

bhāṣā evātra bhidyante nirbādham tāva-dasti hi || 31 ||

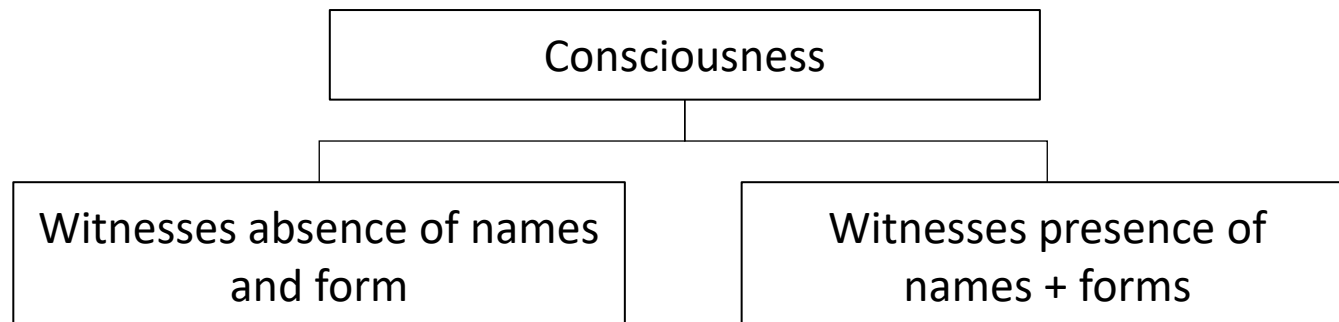
If the opponent objects 'nothing remains' after everything (name and form) has been destroyed, then we reply that what you describe as 'nothing' is the Self. Here the language alone differs. But there surely remains something (viz., the witness) after the destruction of all. [Chapter 3 - Verse 31]

Purva Pakshi :

- Nothing remains after everything (Name + Form) is destroyed.

Vedantin :

- What you describe as nothing is the SELF.
- Witness remains after destruction of Body, mind, world which is called Satyam, Jnanam, Anantham Brahman.



a) Sarva Bave Na Kinchit Chet :

- When body, senses, mind, Prana, thoughts, Kartrutvam, Boktrutvam, Jiva Bava is negated.

b) Na Kinchit :

- Nothing.

c) Tad Eva Tatu :

- That is Satyam.

d) Bhasha Eva Bhidyante :

- You say nothing.
- I say Satyam, Jnanam, Anantham remains as substratum, not nothing.
- Jalam, Apaha, Pani, Water, Neer... all water, different names.

e) Nirbandham Tavat Asti :

- **What can be negated is gone.**
- **What can't be negated remains, the SELF.**
- **SELF remains after all Bada, negation.**

Verse 32 :

अत एव श्रुतिर्बाध्यं बाधित्वा शेषयत्यदः ।

स एष नेति नेत्यात्मैत्यतदव्यावृत्तिरूपतः ॥३२॥

**Ata eva śrutirbādhyam bādhitvā śeṣaya-tyadaḥ,
sa eṣa neti netyeātmeti-atad-vyāvṛtti rūpataḥ ॥ 32 ॥**

It is for this that the Sruti in the passage “That Atman is ‘not this, not this” negates all objects (having names and forms), but keeps the ‘That’ (i.e., Atman) intact. [Chapter 3 - Verse 32]

- That is why Sruti says.
- The Atman is, not this, not this.
- Negates all objects having names and forms.
- Keeps that Atman intact.

- **What remains is incapable of being negated.**

Neti	Neti
Negates : <ul style="list-style-type: none">- Maya- Matter- Subtle	Negates : <ul style="list-style-type: none">- Effect, products of Maya- Gross

a) Sruti Badyam Baditam :

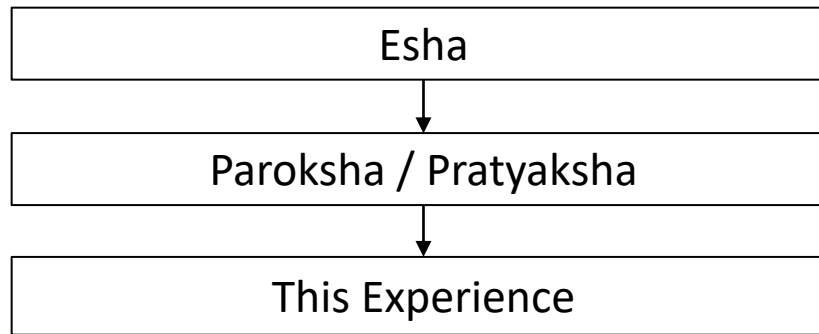
- That which has Nirakarana Yogyam, possibility to get negated – Body, Senses, Prana, Mind, World.

b) Sesha Yati Yataha :

- That, this is negated.
- That which can be negated is negated.
- What remains is existence, Satyam.

c) Sa Esha Neti Neti Iti Atma :

- That is, this is arrived by Neti.



- Self not experienced, not Pratyaksha.
- Self = Nitya Aparoksha.
- Self is more closer than this.

Saha	Esha
That	This

- Language describes only known, not knower.
- Come to Aparoksha Brahma by Neti Neti.

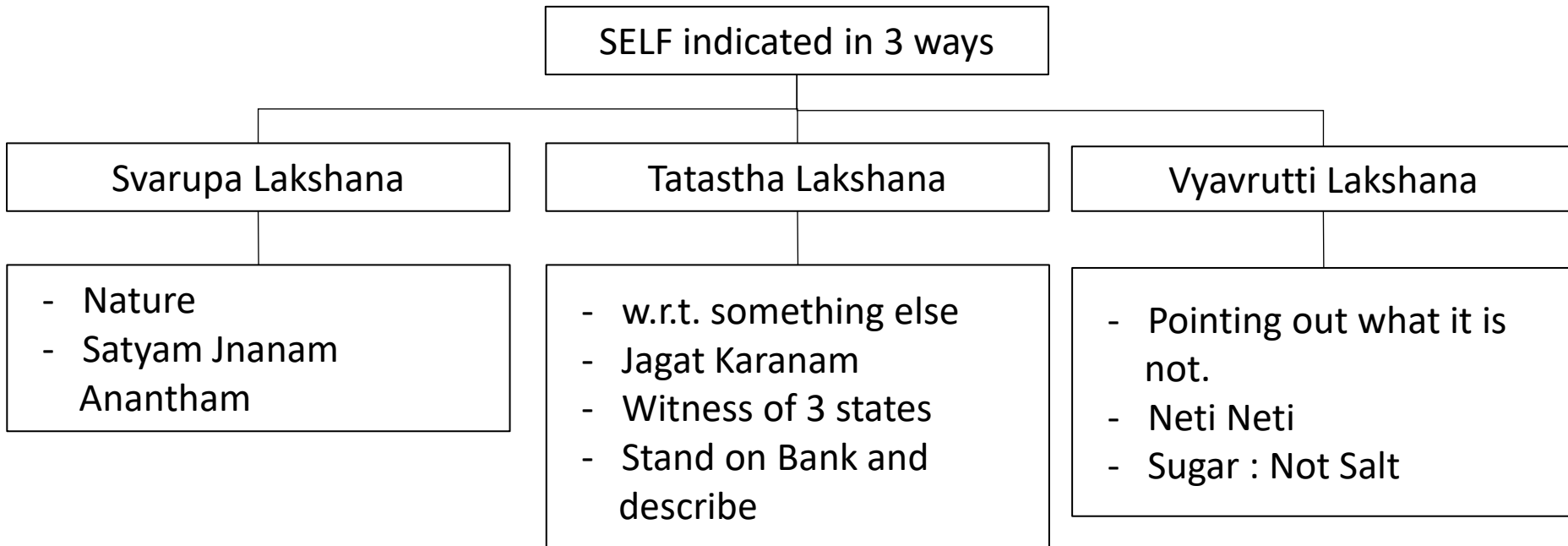
- Negate all which can be negated.
- How one comes to Atma?

d) Atat Vyavritti Rupataha :

- By Negation of all that, Sruti negates all distant and nearby objects and reveals Subject which can't be negated.
- Sruti keeps quiet.

Sita :

- Who is Rama?
- Negates all negatable.



What is SELF?

- Nirvana Shatkam = Atat Vyavrutti Lakshana.
- Mano Buddhi Chittani Naham.

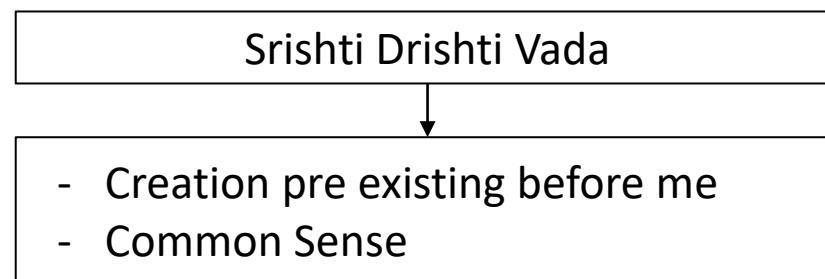
Nirvana Shatkam :

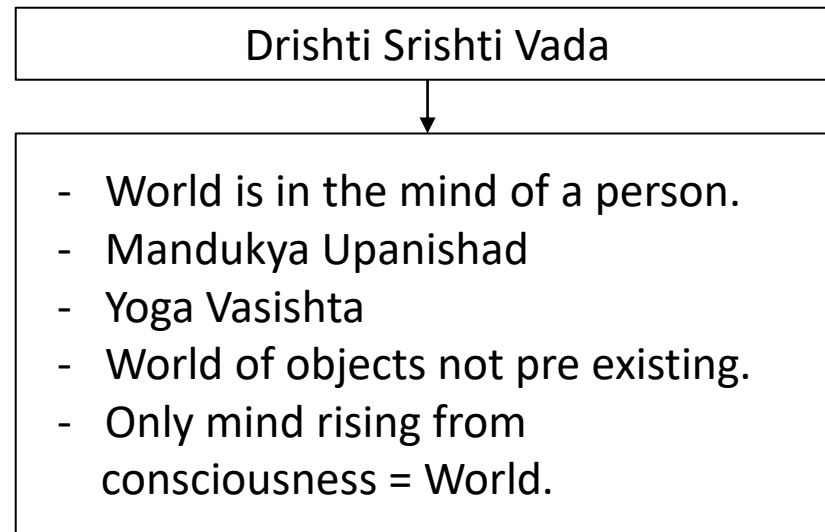
मनोबुद्धिहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

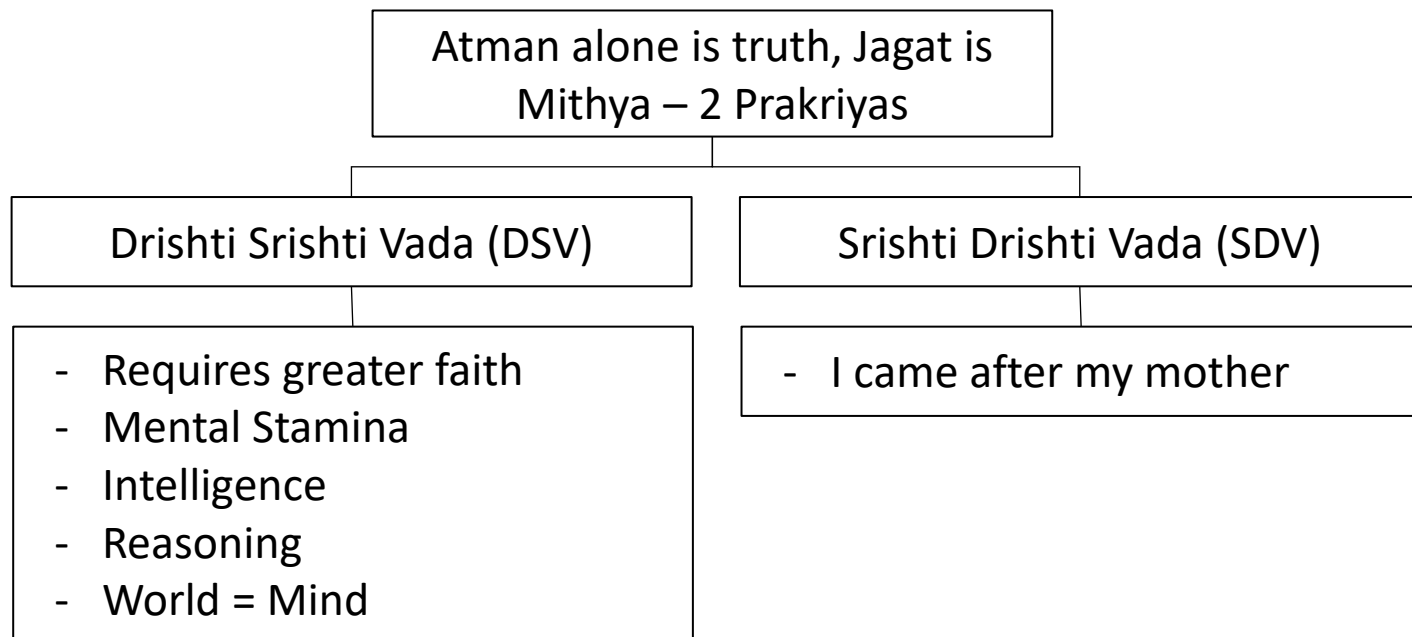
I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Chidananda Rupam... = Svarupa Lakshana.





- Yada Drishti, Tat Srishti.



- Eyes, mind, sun, not required to reveal self.
- Self = Self luminous, self effulgent.
- Consciousness does not require sun.
- Shines by itself.
- Only thing in the universe which is self effulgent.
- In which no division of subject – object.
- SELF alone Is.

Revision : Verse 32

अत एव श्रुतिर्बाध्यं बाधित्वा शेषयत्यदः ।

स एष नेति नेत्यात्मेत्यतद्व्यावृत्तिरूपतः ॥३२॥

Ata eva śrutirbādhyam bādhitvā śeṣaya-tyadaḥ,

sa eṣa neti netyeātmeti-atad-vyāvṛtti rūpataḥ ॥ 32 ॥

It is for this that the Sruti in the passage “That Atman is ‘not this, not this” negates all objects (having names and forms), but keeps the ‘That’ (i.e., Atman) intact. [Chapter 3 - Verse 32]

- **Consciousness = Aparoksha Svayam Jyoti Jnanam.**
- Satyam = Has no Bada, Negation, sublation, denial, absence, change.
- Who will perceive the change Sakshi if it also changes?
- Hence it is the ultimate knower, without a change, Nirvikara Svarupa.

Vedanta :

- Not belief but Anubhava, explained logically by Sruti

Example :

- Remove all objects in room, come to objectless presence of space.
- Similarly give up all perceptions of sense organs and conceptualization of intellect, you will arrive at practical, pragmatic presence of Atma.
- It is not belief like in heavens existence.

- Atma realised by Sraddha in Sruti, Yukti, can't possit change, Anubhuti – final culmination.

Brahma Sutra :

- Brahma Avagathi Paryanthan Sanvachhye Ichhayaya Karma.
- Desire to know ends when knowledge of Brahman is gained.

Final Step :

- Satyam, till then, Vedanta has not completed its job.

Objectless external space	Objectless inner space of consciousness
- Physical objects placed	- Thoughts placed - Crowded inside

- **How to remove objects mentally placed?**
- **Drop the thoughts by Saying – Neti – Neti.. Pratyahara.**
- Chidabhasa is the reflected space of consciousness in our mind.

Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- Some reach higher, reality by Tyaga, dropping identification of thoughts.

In seat of Meditation :

- Give up awareness of Body, thoughts, in the inner space of Chidabhasa, reflected Consciousness.
- Not always required to drop thoughts to reach Satyam.

Gold	Ornaments
Goldsmith tells you weight of Gold	See all the time

- Know chain is gold.
- Similarly know the universe as Satyam, Jnanam, Anantham Brahman.
- One time in meditation, give up everything, come to existence.
- Strong Viparita Bhavana of Jagat Satyatvam will go away.
- Later with open eyes can know the truth.

Sahaja Samadhi :

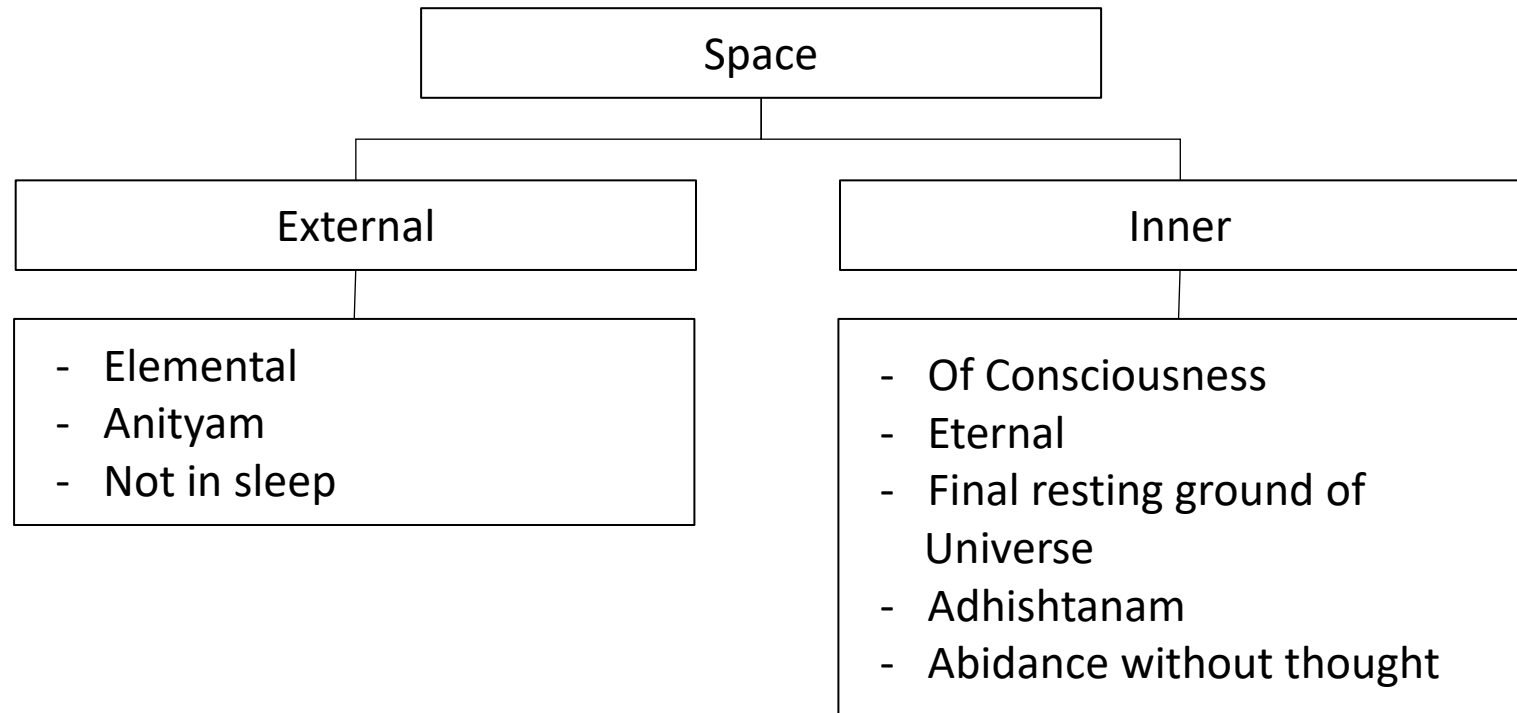
- Be aware of Sakshi.
- When objects are there.

Drk Drishya Viveka :

yatra yatra mano yāti, tatra tatra samādhayah

wherever the mind goes, it finds samadhi there.

- 4 Samadhi – exercises in Drk Drishya help you to give up.
- Then Maya can't confuse you after Nirvikalpaka Samadhi.



- Nirvikalpaka Samadhi = Without destruction of knower and known.
- From Chidabhasa remove objects in form of thoughts.

- Come to pure existence.
- **Subject, object becoming one = Satchit Ananda.**
- That objectless presence is Poorna.

Verse 31 :

- Basha Eva Tatra Bhidyante = Nothingness.
- Negating all appearances, Mithya, Namarupa = Neti Neti.
- Neti Neti.. Reveals existence = Consciousness, infinite.
- Jnanam = Satyam proved in verse 32.

Verse 33 :

इदंरूपं तु वद्यावत्तत्त्यक्तुं शक्यतेऽखिलम्।

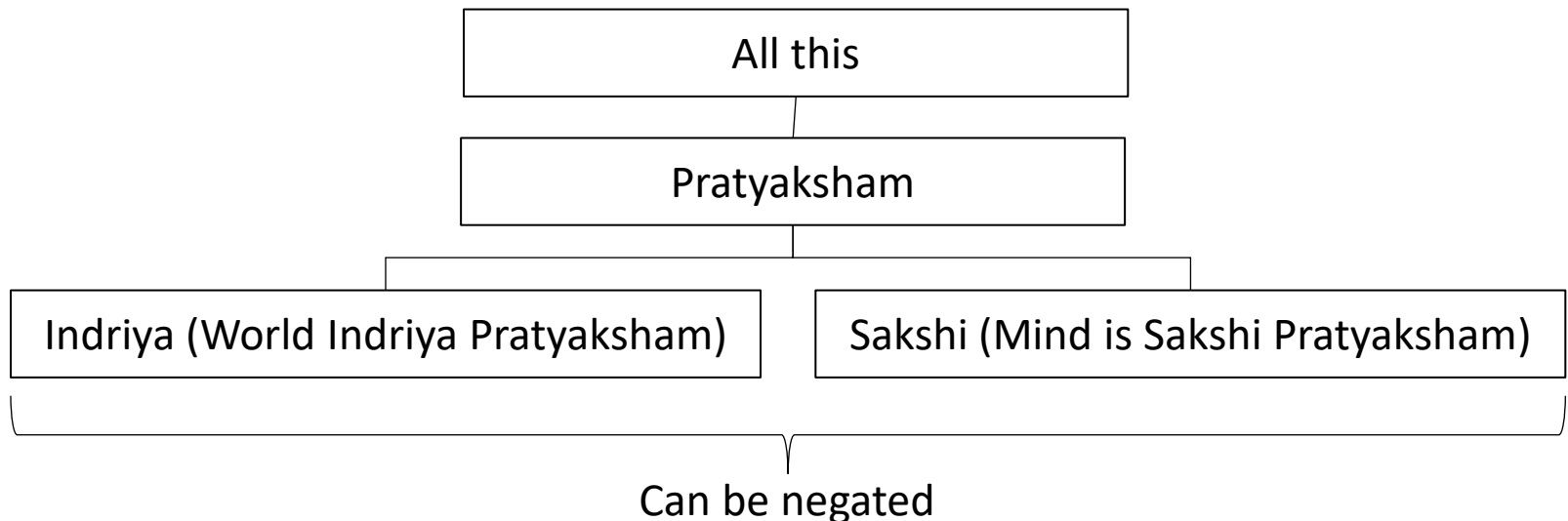
अशक्यो ह्यनिदंरूपः स आत्मा बाधवर्जितः ॥३३॥

**Idam-rūpaṁ tu yadyāvat-tat-tyaktum śakyate'khilam,
aśakyo hyanidaṁ-rūpaḥ sa ātmā bādha-varjitaḥ || 33 ||**

The entire world (severally and collectively) that can be referred to as 'This' can be negated, but the thing which is not 'this' can never be negated, and this indestructible witness is the Self. [Chapter 3 - Verse 33]

World	Not this = SELF
<ul style="list-style-type: none">- Known as this- Negated	<ul style="list-style-type: none">- Can never be negated- Self can never be object of perception (Percept) but ever the perceiver.

a) Idam Rupam Tu Yat Ya Vadu Tat Akhilam Tyaktum Shakyatetam :



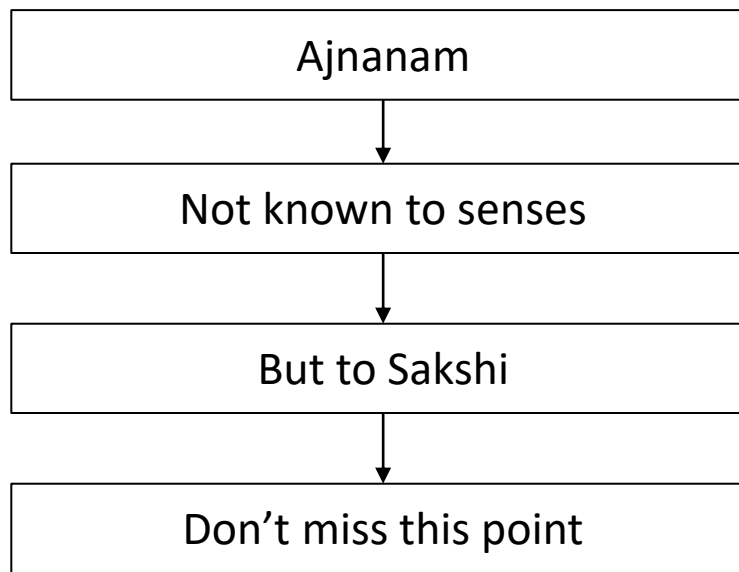
- Thoughts not known to senses.
- Shabda, Sparsha, Rupa, Rasa, Gandha = This = Idam, perceived Indriya Pratyaksham.
- External space is not known to senses, it is known to mind.
- Objects in space is known by senses.
- Space itself known only to Sakshi.

Experiment :

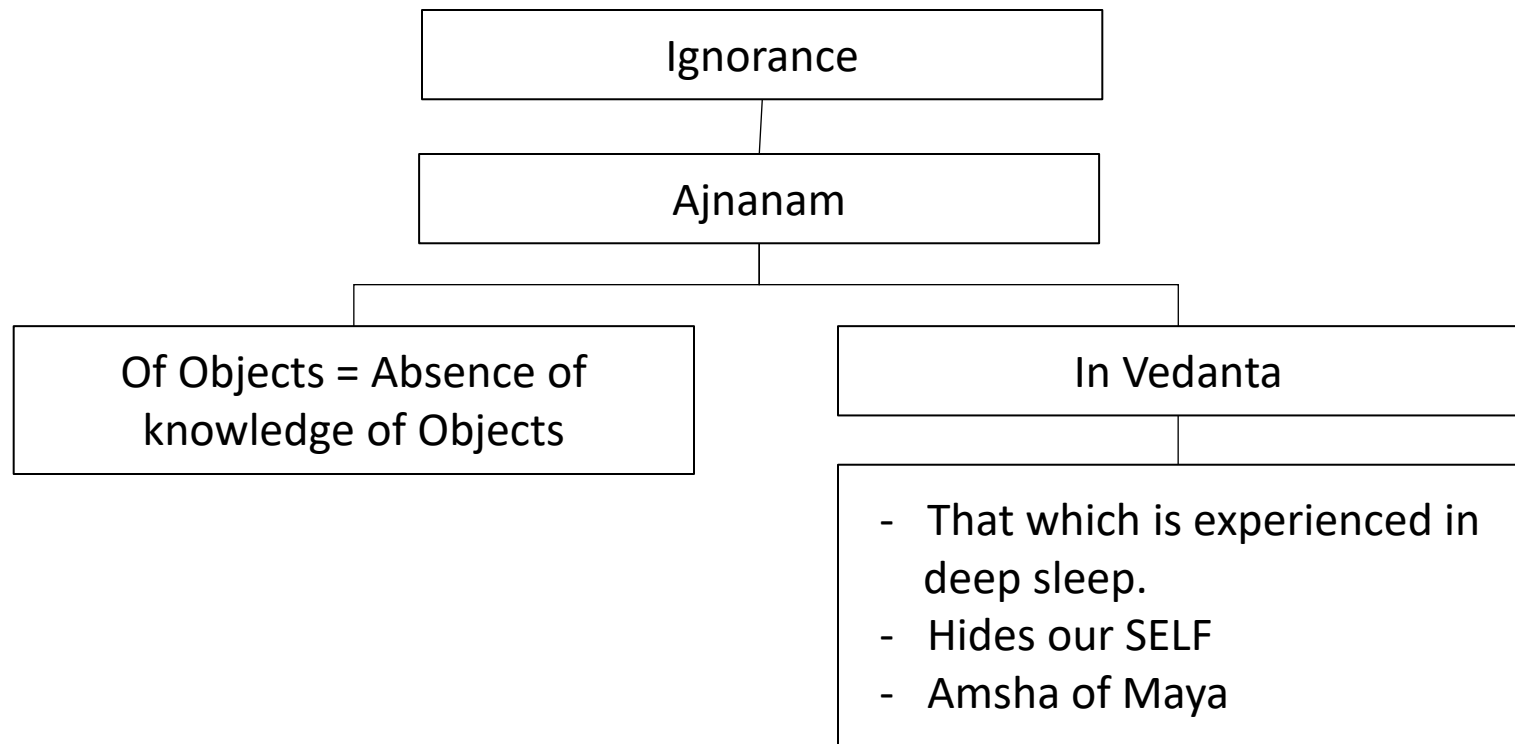
- Close eyes, aware of space, aware of sound.
- Eyes see only form, colour, not space.
- Sound – property of space.
- Can't hear, taste, smell, see space.
- Space = Sakshi Pratyaksham = Idam = This.
- Tad Akhilam – Body, Mind, Thoughts, ignorance, space... (Gross, subtle, causal) is expressed as this – Idam.

- **Ajnanam = Ignorance = Solidified, homogeneous, nothing experienced in sleep (Tamo Guna).**

Why sleep	What is experienced?
<ul style="list-style-type: none"> - Tamo Guna - Prakrti 	<ul style="list-style-type: none"> - Object of experience - Blankness, ignorance, solidified nothing - Ajnanam



- If Ajnanam not known, how can we accept it is there.
- Maya Karyam = Karya Anumeyam
= Causal world like Jagrat, Svapna
- Karanam = Brahman, substratum.
- Nobody sees Maya, Ishvara Shakti.
- Ajnanam seen by everybody, Bava Rupa.
- Ajnanam here
↓
Is not Absence of Pot / World
- Ajnanam Technical in Vedanta here.



In Ishvara	In Jiva
<ul style="list-style-type: none"> - Maya is Sattva Pradhana - Panchadasi – Chapter 1 	<ul style="list-style-type: none"> - Maya is Tamo Pradhana - Malina Sattva - Sattva overpowered by Tamas + Rajas - Jiva is Amsha of Maya of Maya - Tamah Pradhana - Timo Vibuta Sukha Rupah Meti - Overpowered by Tamas, Jiva goes to sleep.

Deep Sleep

- Nothing is not negative experience.
- If so, unless someone reminds us, we will not know.
- I don't know Russian – (Some one asks and reminds me)
- Tallest waterfall in Venezuela – Angel falls... don't know

- It is positive experience of nothingness.
- Concrete own experience
- No reminder required
- Causal realm
- Idam Rupam Tu
- Yadya Vatu – Whatever – Sthula, Sukshma, Karana.
- Indriya + Manasa + Sakshi Pratyaksham.
- All Vruttis, Akhilam (Ajnanam to Akasha)

- All can be dropped.
- Akasha, time, thoughts dropped in deep sleep.
- Comes with mind, ends with mind.
- Akasha, Vruttis – Require presence of Mind + Sakshi.
- They are incidental to mind.
- Ajnanam, only Sakshi Pratyaksham, no mind required.
- Time is incidental to mind.

When do you give up Ajnanam?

- Nirvikalpa Samadhi

- With knowledge of SELF.
- In Turiya Avastha
- Turiya Avastha has knowledge of SELF.

Turiya Avastha

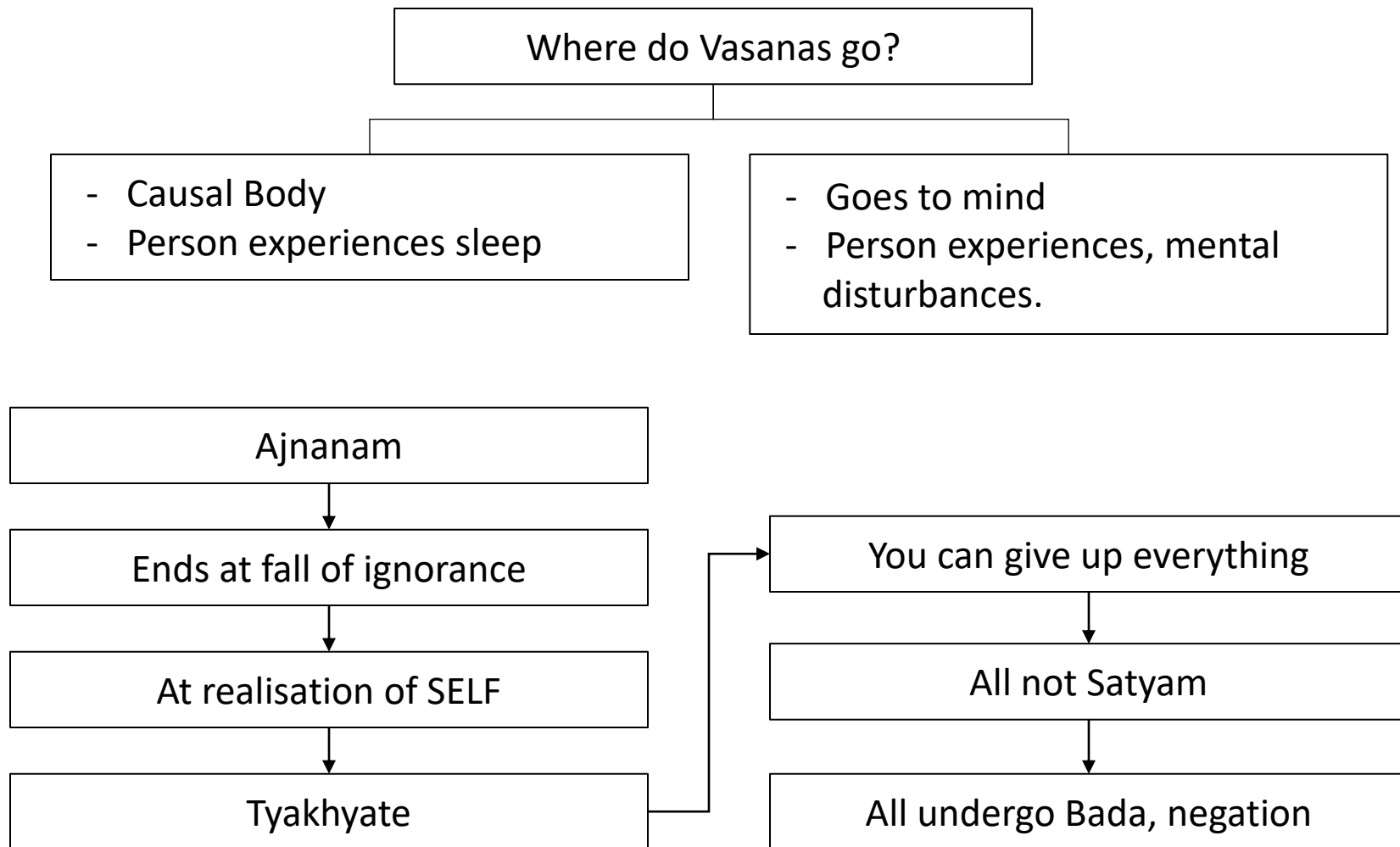
Knowledge of SELF

With Vedantic Nirvikalpa Samadhi

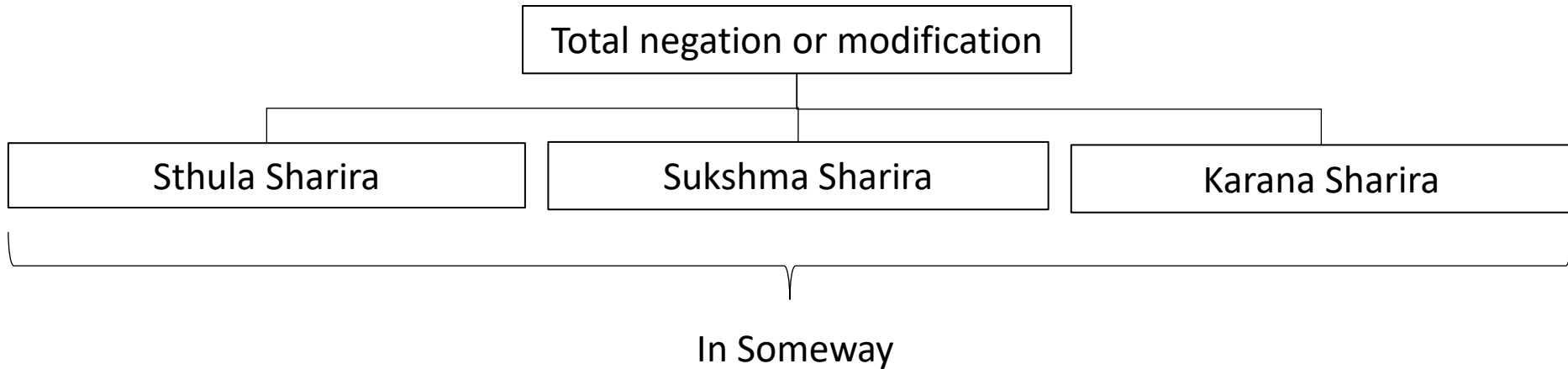
- Not Yogic Nirvikalpa Samadhi.
- Through Sravanam, Mananam, Nidhidhyasana.
- Brahmakara Vrutti Arises, Aham Brahma Asmi Vrutti Arises, Naturally
- Panchadasi – Chapter 1

- Abidance in Atma
- Without Nirvikalpa Samadhi
- Through knowledge

- Jnani has no Ajnanam, no causal body.
- Causal Body = Ajnanam in a person.
- Jnani continues, Sthula, Sukshma because of Prarabda.
- In Vichara Sagara, this point not emphasized by Nishchala Dasa.



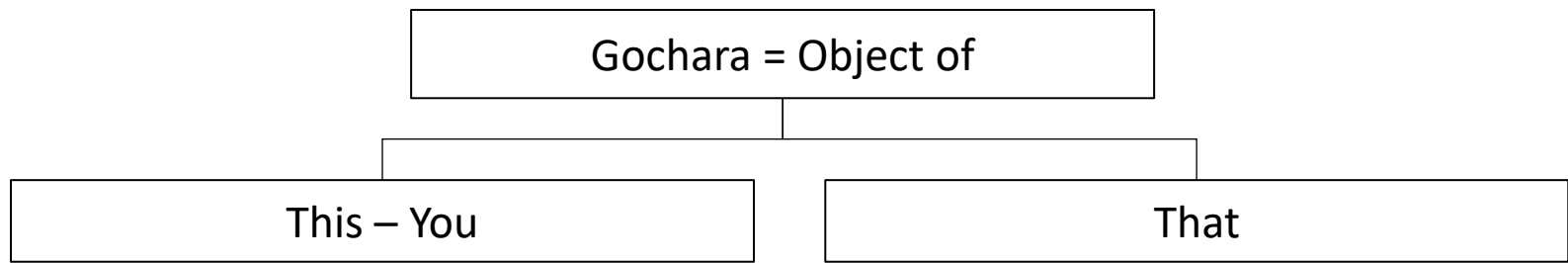
- SELF, Satyam, alone does not undergo Bada, negation, sublation.
- Bada, means Vikara, change.



- Satya Atma can't go = Existence.

b) Ashakya iti Anidam Rupaha :

- SELF – not nature of this.
- Anaidam Rupam.
- Asmat Pratyaya Gochara.
- Yusmat Pratyaya.
- SELF – never Yushmat Pratyaya Gochara.
- Never object of cognition – as this.



- **Definition of Sakshi, knower, witness, consciousness :**

- **That which is never object of this.**
- **That which can never be given up.**

- Pure I, knowing SELF can't be given up in Jagrat.
- **In deep Sleep :**
 - I – knowing SELF not given up.
 - We can give up thoughts, time, space.
- **In Nirvikalpaka Samadhi :**
 - Ajnana, causal body given up, not I – the SELF.
- Tyaktum Ashakyam.
- Pure Consciousness not Idam.

Drik Drishya Viveka :

I) Yat Drishyam Tat Jadam :

- What is perceived is inert.

II) Yat Jadam Tat Vikari :

- What is Jadam, modifies.

III) Yat Vikari Tan Nashwaram :

- What is Vikari is perishable.

IV) Yat Nashwaram Tan Mithya :

- What is perishable is false, apparent, exists only for sometime.
- Appears to exist, does not have true existence in 3 periods of time.

V) Yan Mithya Tat Asatu :

- What is apparent is actually not there.
- Rope Snake, Mirage water, dream, furniture, ornaments.

What is Satyam ?

- “Aham”, not Idam, Drishyam.
- From Drishyam – go to Satyam.
- Can't negate, falsify, sublate, make it absent.

c) Atma = Bada Varjitaha, Anirvarya – never can deny its existence.

- **You are the most solid presence of the universe.**
- Nothing can negate you - the consciousness.
- Be aware of Sat aspect of yourself always.
- Be free of all modifications of the mind, body, world.

- Meditate on Sat, be the Sat, pure being, Changeless, immortal.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

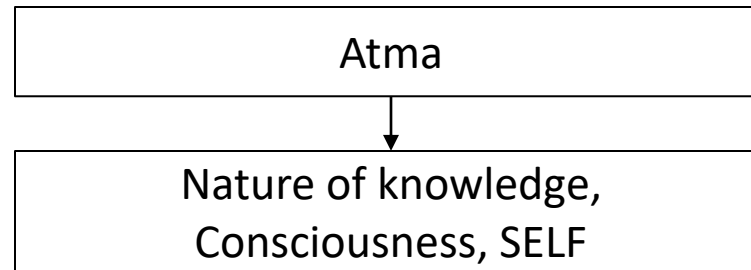
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Satyatvam established because it is Anidam.
- Jnanam – Svaprakasha Anubhavitat.
- Verse 13 – Verse 28 – Jnanam.
- Verse 29 – 33 – Sat
- Ajnanam appears on Ananda.
- In Ajnanam, there is reflection of consciousness.
- Ajnana Vrutti modification experienced in deep sleep.
- Ajnana Vrutti belongs to Karana Shariram.
- Ajnana modifies, appears in a particular fashion so as to reflect Ananda of SELF.

Session 26

Revision :

- Jnanam, Satyam over.
- Now Anantham, seated in cave of 5 Koshas = Consciousness
= Satyam Jnanam Anantham Brahman
= Tat Tvam Asi



Mahavakyam :

- What is content of Jiva is content of Universe.
- Beyond 5 Koshas, 3 bodies, 3 Avasthas.

Jnanam	Satyam
<ul style="list-style-type: none">- Svaprakasham- Knowing principle- Jiva recognises Atman using Jnanam	<ul style="list-style-type: none">- No Bada- No negation, change, sublation, modification- Use Satyam, Brahman identified as Satyam.

Verse 34 :

सिद्धं ब्रह्मणि सत्यत्वं ज्ञानत्वं तु पुरेक्षितम् ।
स्वयमेवानुभूतित्वादित्यादिवचनैः स्फुटम् ॥३४॥

Siddham brahmaṇi satyatvaṁ jñānatvaṁ tu pureritam,
svayam-evā-nubhū-titvā-dityādi-vacanaiḥ sphuṭam || 34 ||

Thus has been established (here) the eternal existence of the Self which, according to the Sruti, is Brahman; and its nature of pure consciousness has already been proved (in 11-22) by statements like 'it is awareness itself'. [Chapter 3 - Verse 34]

Verse 35 : Important Verse

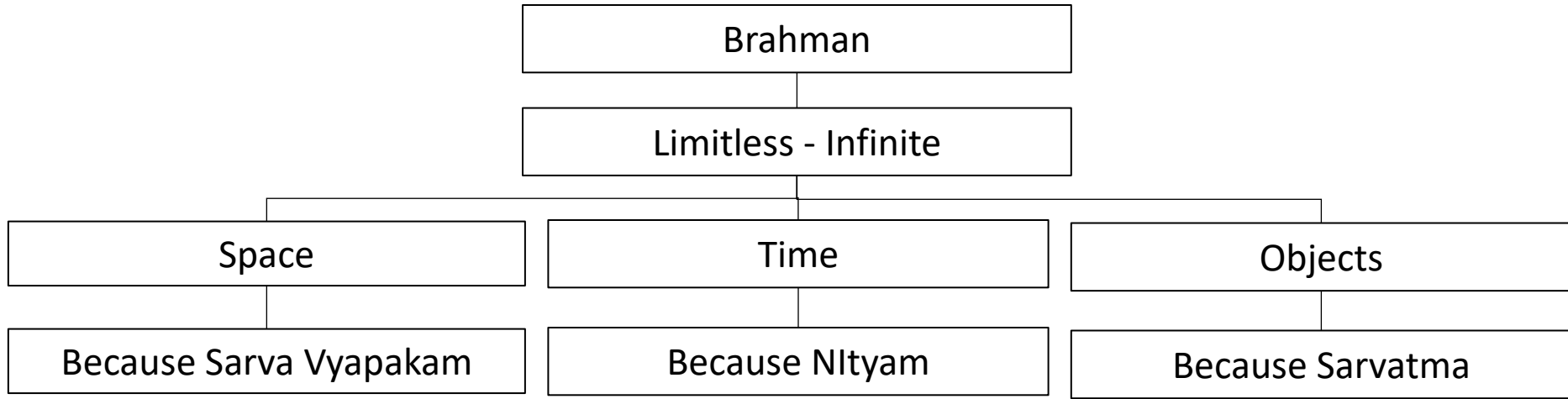
न व्यापित्वादेशतोऽन्तो नित्यत्वान्नापि कालता।

न वस्तुतोऽपि सार्वत्म्यादानन्त्यं ब्रह्मणि त्रिधा ॥३५॥

Na vyāpitvāt dyesato'nto nityatvān-nāpi kālataḥ,

na vastuto'pi sārvaṭmyād-ānantyaṁ brahmaṇi tridhā || 35 ||

Being all-pervasive, Brahman is not limited by space; being eternal, it is not limited by time; and being of the nature of everything, it is not limited by any object. Thus Brahman is infinite in all three respects. [Chapter 3 - Verse 35]



a) Deshataha Na Antaha :

- W.r.t. Space.
- **Hetu – reason :**
 - Being all pervasive, Sarvayapi objects – body, mind, intellect limited in space.
- **Remind self everytime :**
 - I am Satchit Ananda, not Pramata.

b) Nityatvat Na Api Kalataha Antaha :

- We all feel we have not changed in time.
- I in past, present same.
- Sentient principle, changeless, timeless, Nityam.
- 3 states, Anityam, seen, Drishyam, limited.
- Seer, consciousness – limitless, immortal.
- I exist in sleep also.

c) Vastuta Api Na Antaha :

- Chair – not table.
- Exists for some time, in some place.
- Brahman alone is Sarva Atma.
- Atma = Self, truth.
- Brahman = Self – truth – Antaryami.
- Jiva – Jagat – Ishvara = Satchit Ananda
= Sarvatmaya Brahman.

- **What is nature of pure being?**
- **Sarvagatam, Sarvasya Atma, self of all objects.**
- Because it alone is all objects, in truth, Puranaha, no limitation w.r.t. objects.

- **No boundary to reality because of space, time, objects.**

- Brahman = Anantha = Complete.
- Rose, table, not Anantha.

Space	Objects
<ul style="list-style-type: none"> - Everywhere - One - Consciousness, one, everywhere, everytime. - In sleep I am there, world is unmanifest. - Matter has 2 conditions, manifest, unmanifest. - Consciousness only one condition, Nityam, beyond sleep. 	<ul style="list-style-type: none"> - Different - Limitation belongs to object - Pramata identified with Body / Mind / Intellect is limited.

Space :

- Not Anantha – w.r.t. Kala.
- In sleep, space resolves.
- Drishti Srishti Vada.

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

Kala



- Anityam
- In sleep no Kala

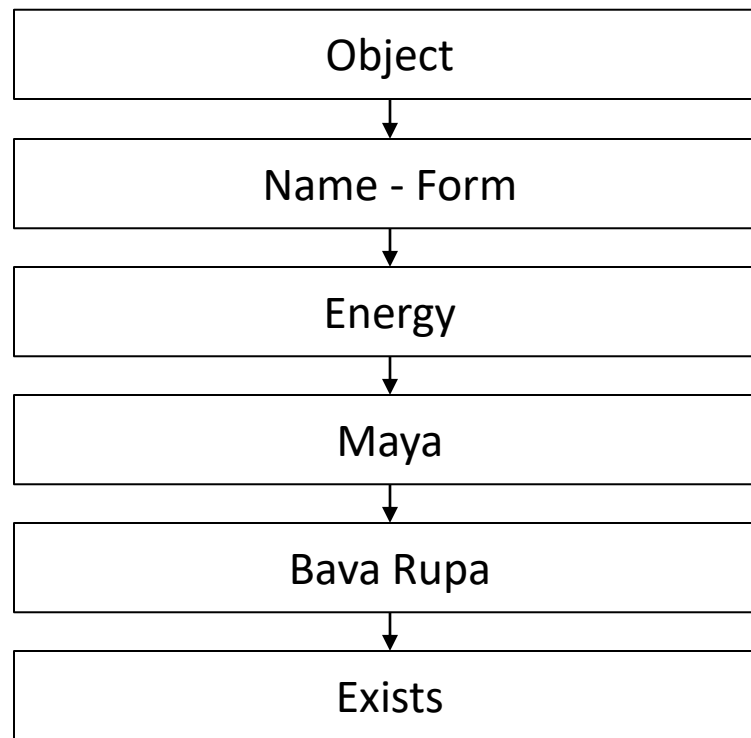
• Chit – Maya Samyoga = Kala

- Nothing except Brahman is Anantha all the way.
- We say nothing is there



Isness continues.

- We can conceive of non-existence only through medium of existence.
- Can't destroy existence, can destroy objects.



- **Brahma Ashraya Maya.**

- Brahman = Vrihi – Brimati Vriddou, growth, full, space growing, Poornaha, complete.

Why Anantha w.r.t. object?

- To existence we give Nama Rupa.
- Brahman = Sarva Karanam, Adhishtanam = Cause of Universe.

w.r.t.	Anantha
<ul style="list-style-type: none"> - Ornaments - Furniture - Sarva Atma 	<ul style="list-style-type: none"> - Gold - Wood - Sad Chit Ananda

Panchadasi : Very deep Analysis in every chapter

- Chapter 1 – Mahabuta Viveka
 - Chapter 2 – Chandogya Upanishad – Chapter 6 – 2 – 1
 - Chapter 3 – Taittiriya Upanishad – 5 Koshas
 - Chapter 4 – Svetasvatara Upanishad – Chapter 4 – verse 1
 - Chapter 5 – All 4 Mahavakyas – 4 Upanishad
 - Chapter 6 – Maya superimposed on Consciousness (Like painting in a canvas)
 - Chapter 7 – Brihadaranyaka Upanishad – Chapter 4 – 4 – 12
 - Chapter 8 – Upadesa Sahasri – Chapter 15 – Verse 33
 - Chapter 10 – Brihadaranyaka Upanishad – Svayam Jyoti
- Cause of Universe = Existence = You.

All Objects	Content / Adhishtanam
<ul style="list-style-type: none">- Wave- Universe- 3 States, 5 Koshas, 3 Bodies	<ul style="list-style-type: none">- Water- Atma- Truth of World- Turiyam, Satchit Ananda

- Shift focus to water instead of Nama Rupa – Waker.
- World = Bubble in existence.

Atma Bodha :

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

upadane'khiladhare jaganti paramesvare,
sargasthitilayanyanti budbudaniva varini ॥ 8 ॥

Like bubbles in the water, the worlds rise, exist and dissolve in the supreme Self, which is material cause and the support of everything. [Verse 8]

- Sarvatma = Sarvakaranam Brahman, has no Antha w.r.t. Desha, Kala, Vastu.
- Gold Ornaments – Not Iron utensil, limited, not Sarva Karanam.
- All objects have Antha except Brahman.
- I am Adhishtana of Kala, no Antha because of Kala.

Gita :

श्री भगवानुवाच
कालोऽस्मि लोकक्षयकृत्प्रवृद्धः
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

śrī bhagavānuvāca
kālo'smi lokakṣayakṛtpravṛddhaḥ
lokānsamāhartumiha pravṛttaḥ ।
ṛte'pi tvāṁ na bhaviṣyanti sarve
ye'vasthitāḥ pratyanīkeṣu yodhāḥ ॥ 32 ॥

The Blessed Lord said : I am the mighty world-destroying Time, now engaged in destroying the worlds. Even without you, none of the warriors arrayed in hostile armies shall live.
[Chapter 11 - Verse 32]

- Desha, Kala, Vastu are superficial, Adhyasa in Brahman.

LKG :

- **Brahman = Sarva Vyapi, Nitya, Sarvatma.**

Phd :

- Desha Kala, Vastu are appearances, not ultimate truth.

Verse 36 :

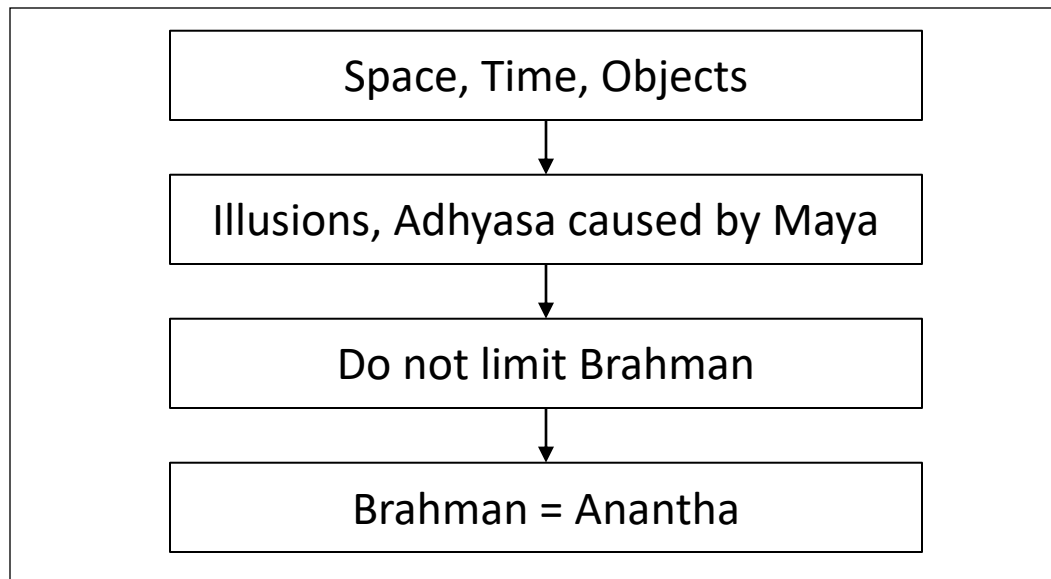
देशकालान्यवस्तूनां कल्पितत्वाच्च मायया ।

न देशादिकृतोऽन्तोऽस्ति ब्रह्मानन्त्यं स्फुटं ततः ॥३६॥

Deśa-kālāyna-vastūnām kalpita-tvācca māyayā,

na deśādikṛto'ntostī brahmā nantyaṁ sphuṭaṁ tataḥ ॥ 36 ॥

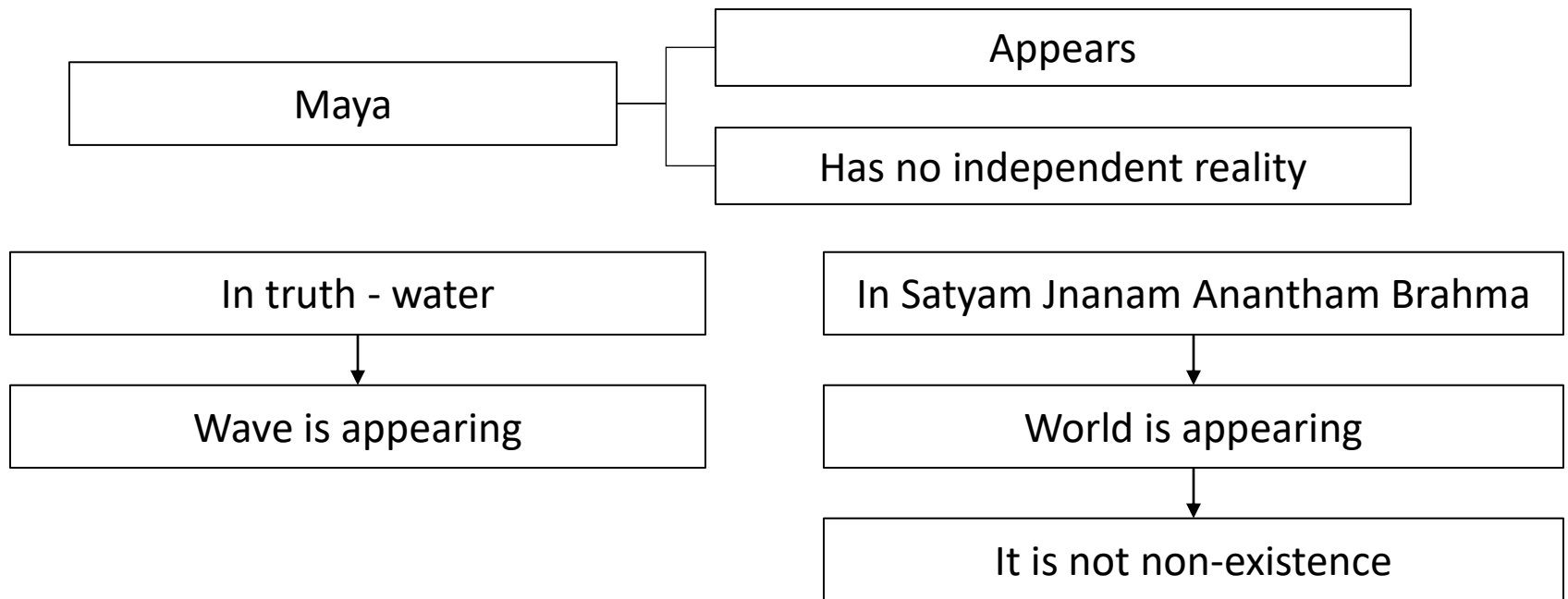
Space, time and the objects in them being illusions caused by Maya, there is no limitation of Brahman by them. Infinity of Brahman is therefore clear. [Chapter 3 - Verse 36]



a) Desha Kalani Anya Vastunam Kalpitaha Cha Mayaha :

- Desha, Kala, Vastu is projected by Maya.
- In you, the existence, there is a power by which you manifest these objects.
- Every Karanam has Maya.
- Water has power to become wave.

- Gold has power to become chain.
- Apparent projection power is there in all objects = Maya.
- Ya Ma – Sa Maya
- That, Universe, which is only an appearance is Maya.
- Wave has no independent reality.
- World not independently there.



- Water alone has existence, Brahman alone has existence.
- Existence has power to manifest Universe like water has power to manifest wave.
- Existence remains changelessly, inspite of universe appearing and disappearing.
- Nothing happens to water even when wave, bubble, Psunami appear and disappear.

- **Can't show bubble without water.**
- **Can't show universe without I – Chaitanyam.**

Water	Wave / Bubble / Psunami
<ul style="list-style-type: none"> - Truth - Maya is power in existence to become Manifold = Shakti - Power to manifest apparent variety. 	<ul style="list-style-type: none"> - Appearance - Ant can't see wave - World of objects are relative - Do not get caught up in external.

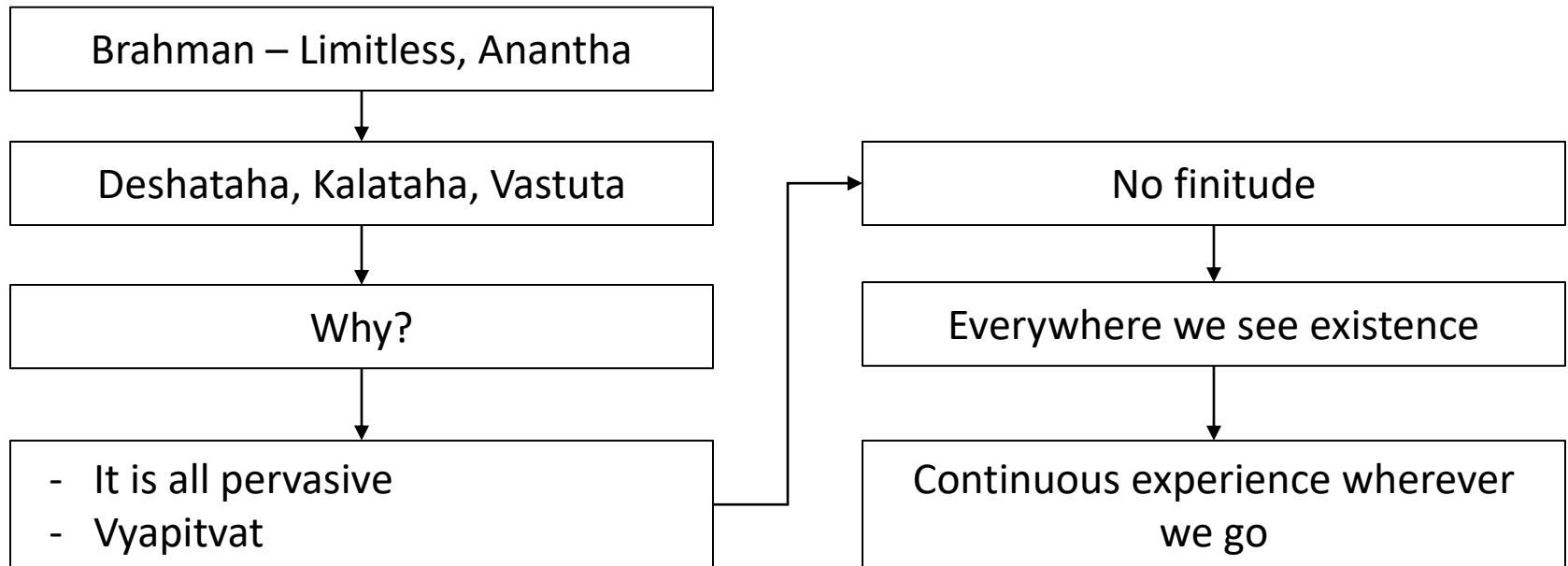
Shakti	No Shakti
<ul style="list-style-type: none"> - w.r.t. perceiver, wave - You say : Water has power to manifest wave - w.r.t. ignorant Jiva, Maya is there - Only we see bubble, wave, and say its manifestation of Maya - Everything comes from Maya is our vision - Maya not truth - Magician and his power truth from our vision - Power to manifest = Maya = Mithya. - Desha, Kala, Vastu, Kalpita, Imagined, appearance by Maya, inherent power to become variety. 	<ul style="list-style-type: none"> - w.r.t. Truth - Always water, Brahman. - Maya is illusory appearance - Does not exist w.r.t. reality - w.r.t. truth only Brahman alone is. - No power to become wave, bubble. - From magicians angle - Existence alone is truth

b) Deshadhi Krutaha Antaha Asti :

- Pervasive, Nitya, less than fact.
- Fact = No limitation in any way in Brahman.
- False dream can't limit real waker.
- Snake can't give poison to rope.
- Mirage water can't wet sand.

Revision – Verse 36 :

- After class, write a note, make it your thought, otherwise study evaporated.
- Go for condensation.
- Anantaha – Brahman – in verse 35 + 36.
- Infinitude of Brahman clear, is Sphutam, clear in verse 35 + 36.
- Anantham nature in 2 verses.
- Precision, understanding.



- I = Brahman = Am pervasive.

- Anytime, waking, dream, sleep, yesterday, today, tomorrow, your existence is continuous... never lost.
- Before birth, after death, still there.

- **We can forget body, world in dream and sleep and be still there.**

- No problem of existence without body.
- 98% of time, we are not aware of body.
- If sick, aware.

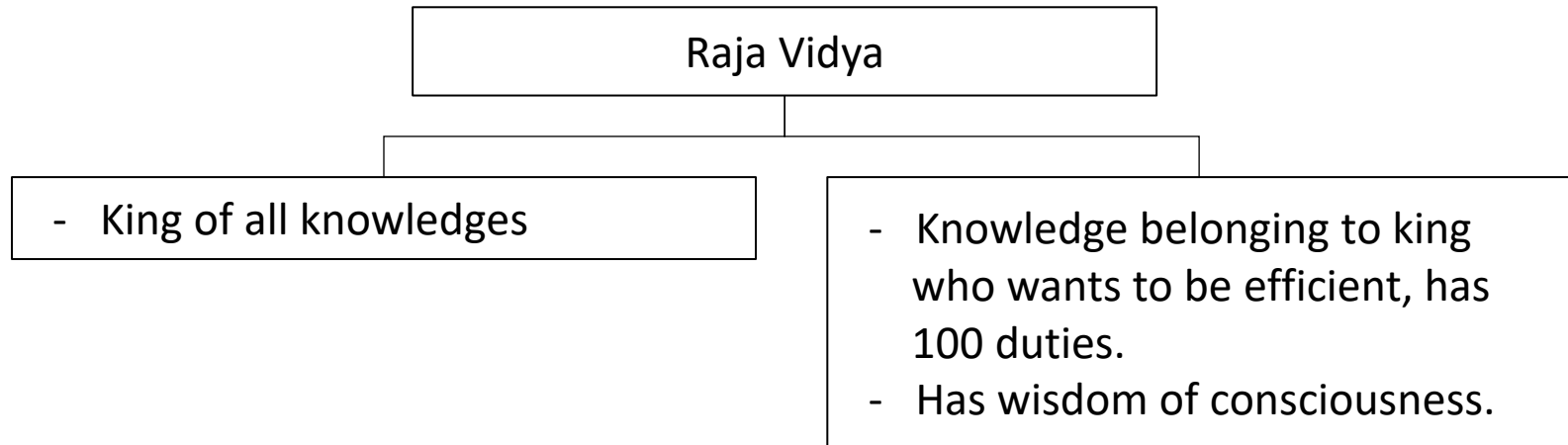
- **Body, mind gone, not there for experience, I am not gone, I exist.**

- Different body in dream, sleep.
- I don't go away.
- Body is superficial, peripheral.
- Existence = Continuation of matter.
- Chair – Earth – Body – No differences, continuation.
- Limitation of space, time easy.
- Limitation of objects difficult to comprehend.
- X not Y, Y not X, mutually limit, different.
- Existence is common in world.
- Bangle, ring can't impose limitation, both Gold intrinsically.
- Bangle puts restriction on chain, not gold.

- Brahmana, Grihasta, both existent, non-different.
- Vedanta should be there always in the background like Tambura Sruti in Vyavahara.
- Singer's attention on Sruti, not on Raagas he sings.
- Background music of Satyam, Jnanam Anantham in Vyavahara, it must remain after study.

Study + practice of Vedanta must go together.

- Don't loose sight of existence at any time.
- Lot of balance will be there in life.
- When we loose sight of existence, we will be involved with Raaga – Dvesha, delusion.



- We are all existence, primarily, never loose track.
- Become Siddha, never remain eternally as Sadhak.

Can't see Lord everywhere unless you see yourself as Brahman, Anantha.

- Sarvagatatvat – Self = All pervasive.

Bornbshade :

- Desha, Kala, Vastu = Maya Kalpita.

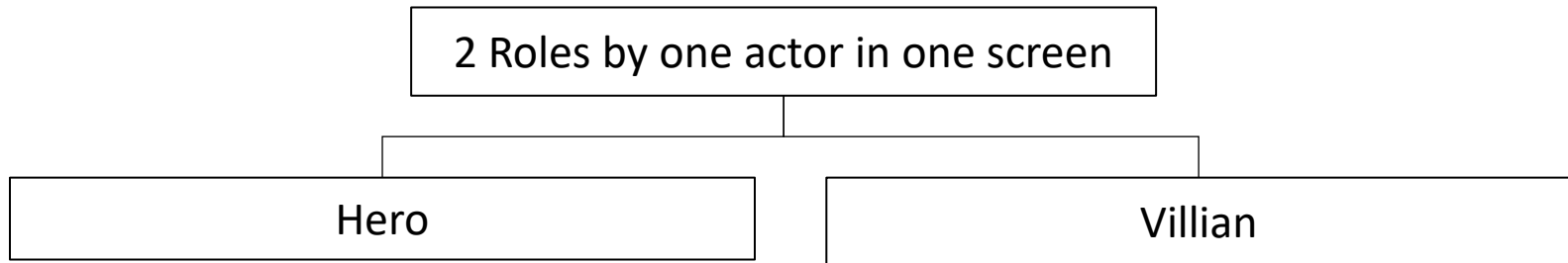
w.r.t. Maya	w.r.t. Brahman
<ul style="list-style-type: none">- Vyavaharika Level- Brahman = Anantha	<ul style="list-style-type: none">- Paramartika Level- No Desha, Kala, Maya

- No dent in Vastu.
- Mirage can't wet sand.
- Maya can't make Brahma – Sa – Antha.
- Antasya Yasya Na Vidyate.
- Maya Kalpita, no Antah for Brahman.
- World is an imagination, appearance, can't control reality.

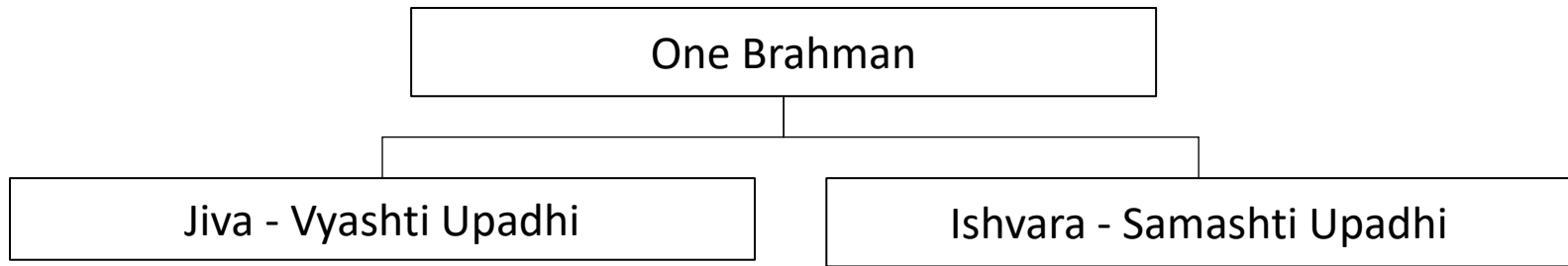
World	Reality – Brahman
<ul style="list-style-type: none">- Sa Antaha- Vyavaharikam- Maya Kalpita, projected by power of Brahman.- Desha Kala Vastu- Illusion – can't control reality	<ul style="list-style-type: none">- Anantaha- Antaha Yasya Na Vidyate- Paramartikam.

c) Brahmananda Sphutam Tataha :

- Limitlessness of Brahman is clear.
- Is there Jiva – Ishvara division?
- It is illusion based.
- **Brahman alone called Jiva and Ishvara, Nama Bheda, Natu Vastu Bheda.**
- 2 dresses worn by one reality in Vyavahara.
- No dress in Paramartika state.
- Both dresses are illusions.



- Shows fighting with each other.
- Similarly Jiva and Ishvara together in the world (Double role – one entity).
- **2 roles of Brahman = Upadhi Bheda, not Vastu Bheda.**



- Maya Mayam, illusory dress, no difference between Jiva and Ishvara.
- Can't shout $E = MC^2$ from top of hill... similarly can't say this to all, it will be misunderstood.
- After, Jiva Ishvara Aikyam – Mahavakyam, can teach.

Verse 37 :

सत्यं ज्ञानमनन्तं यद्ब्रह्म तद्वस्तु तस्य तत्।

ईश्वरत्वं च जीवत्वमुपाधिद्वयकल्पितम् ॥३७॥

Satyam jñānam-anantaṁ yad-brahma tad-vastu tasya tat,

īśvaratvaṁ ca jīvatvam-upādhi-dvaya-kalpitaṁ ॥ 37 ॥

Brahman who is existence, consciousness and infinity is the Reality. Its being Iswara (the Omniscient Lord of the world) and Jiva (the Individual soul) are (mere) superimpositions by the two illusory adjuncts (Maya and Avidya, respectively). [Chapter 3 - Verse 37]

d) Vastu :

- Yatu Pratipaditam Lakshanena.
- We have established reality by indicative words.

Lakshanam – Definition :

- Vyavartakam – Differentiates
 - Tells what it is
 - Differentiates function of Upadhi and Upahitam.
- Satyam Jnanam Anantham = Definition of Brahman = Reality

e) Vastava Satyam :

- That is a fact, reality, Paramartikam, non sublatable, non-negatable, Abaditam.

Dream State	Waking State	Both	Deep Sleep State
- Denied in waking	- Denied Dream	- Denied in sleep	- Denied by Samadhi state, when Ajnanam is totally gone.

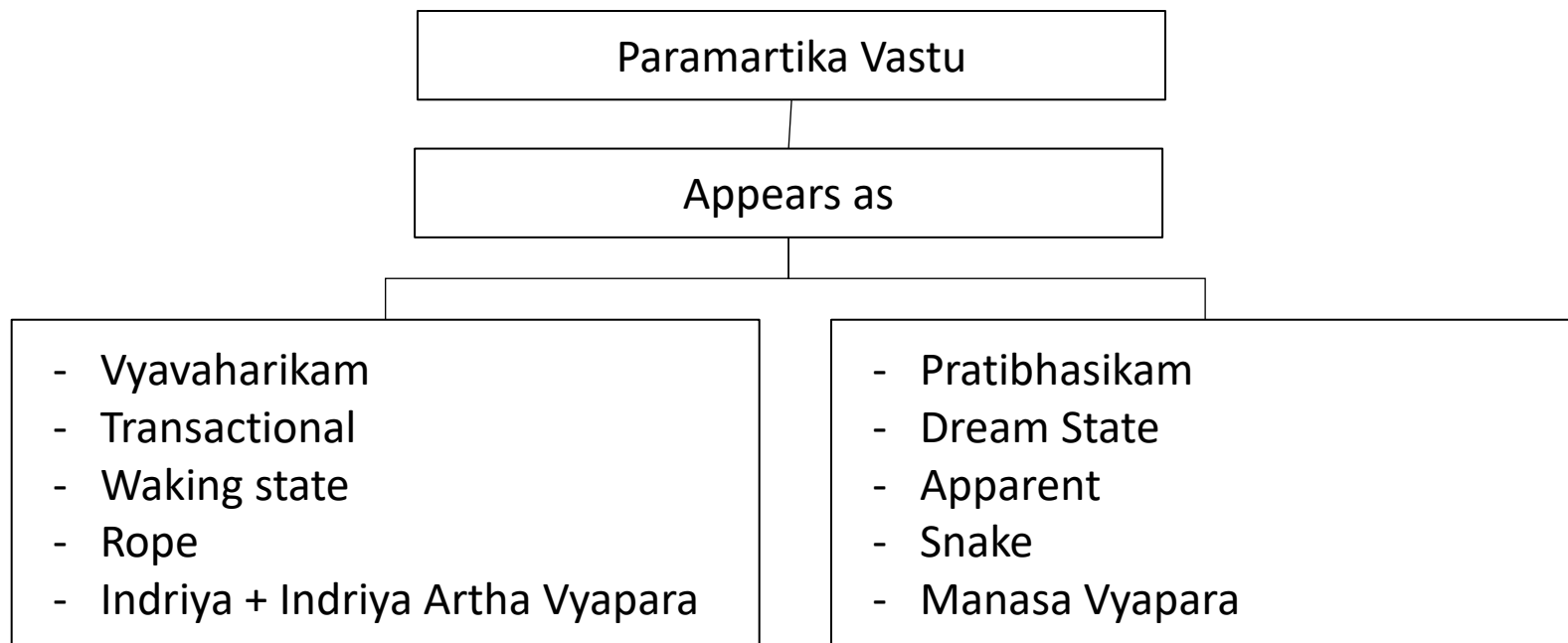
Katho Upanishad :

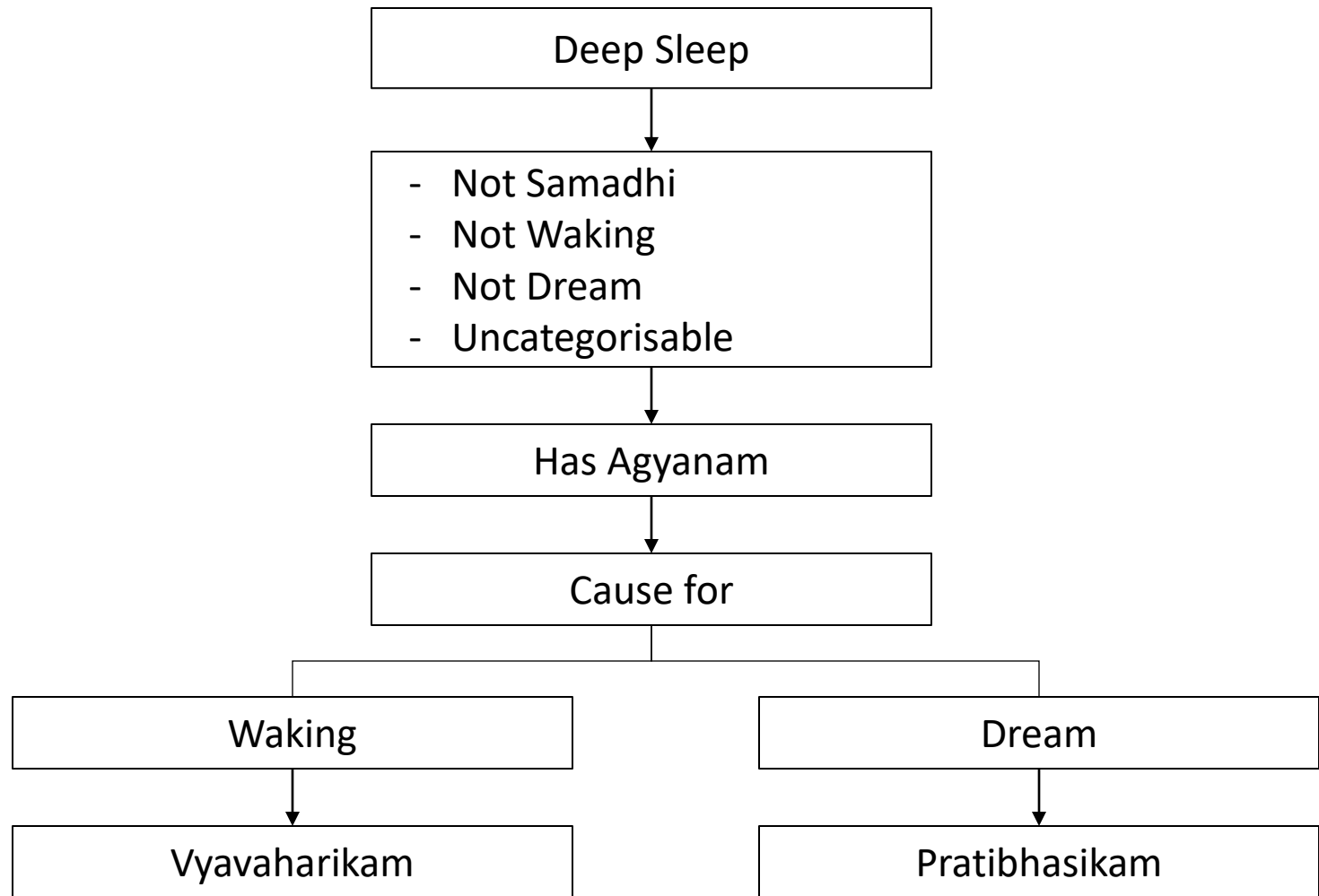
महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

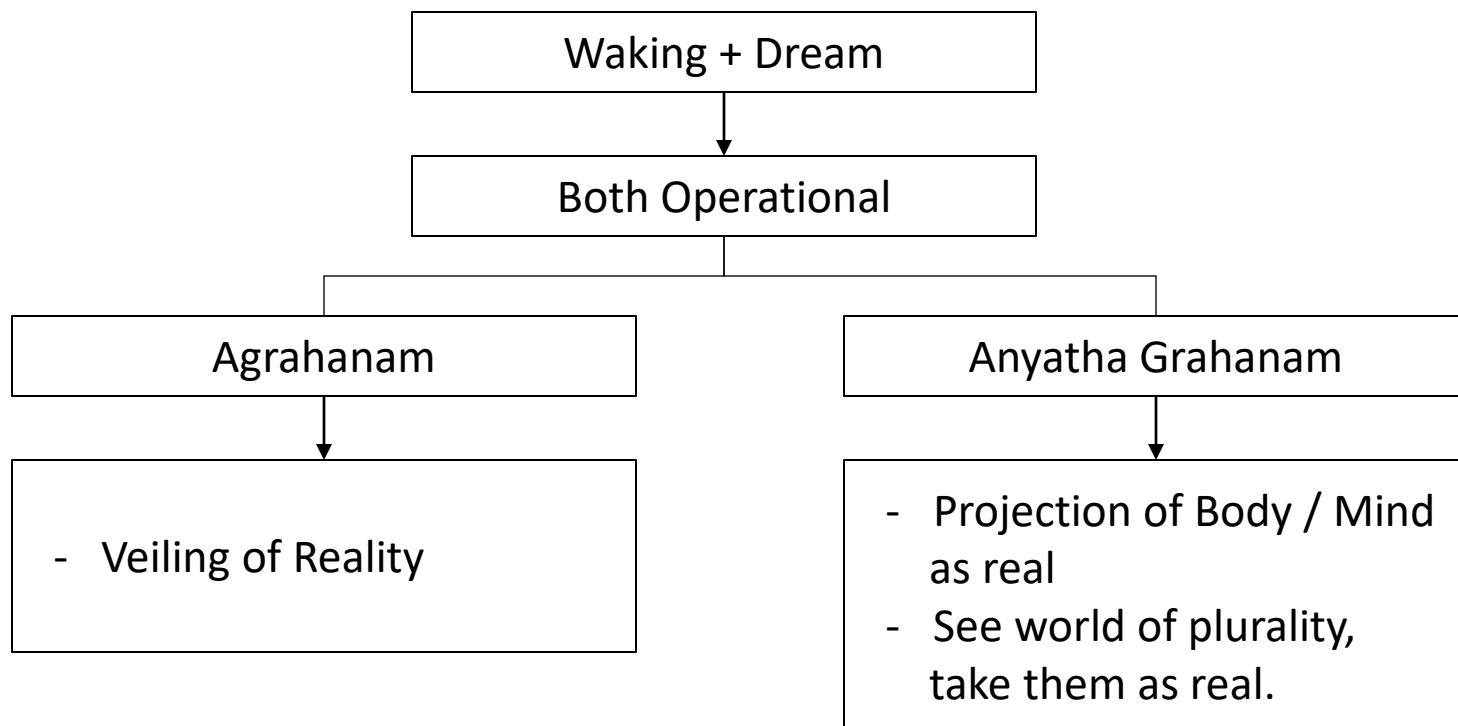
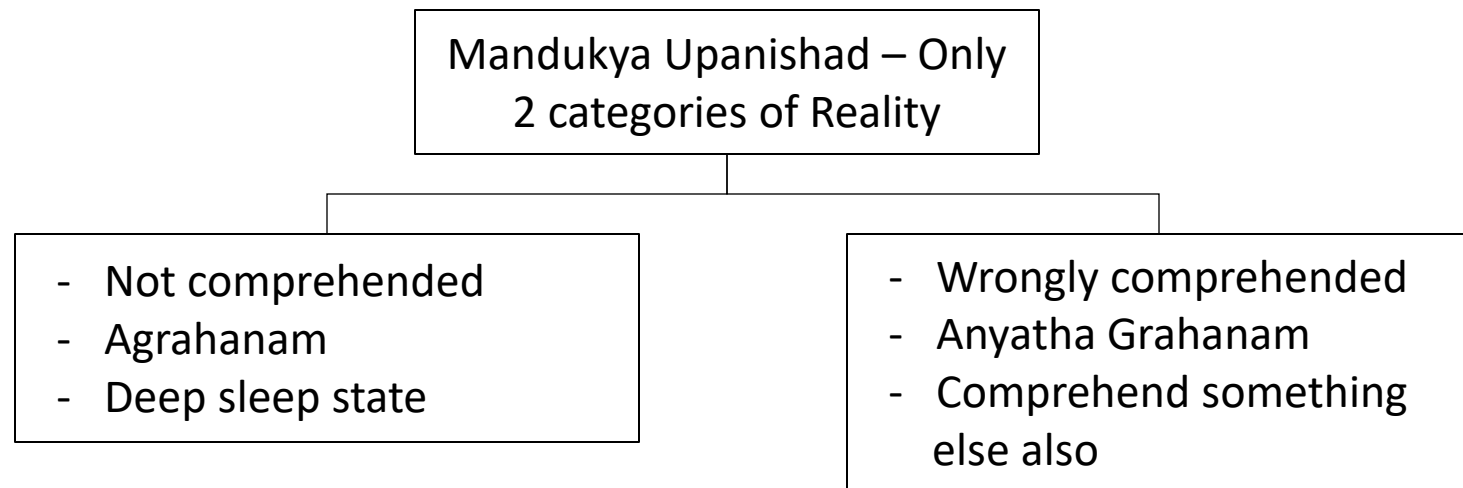
Mahatah param-avyaktam, avyaktat-purusah parah,
Purusan-na param kincit, sa kashtra sa para gatih ॥ 11 ॥

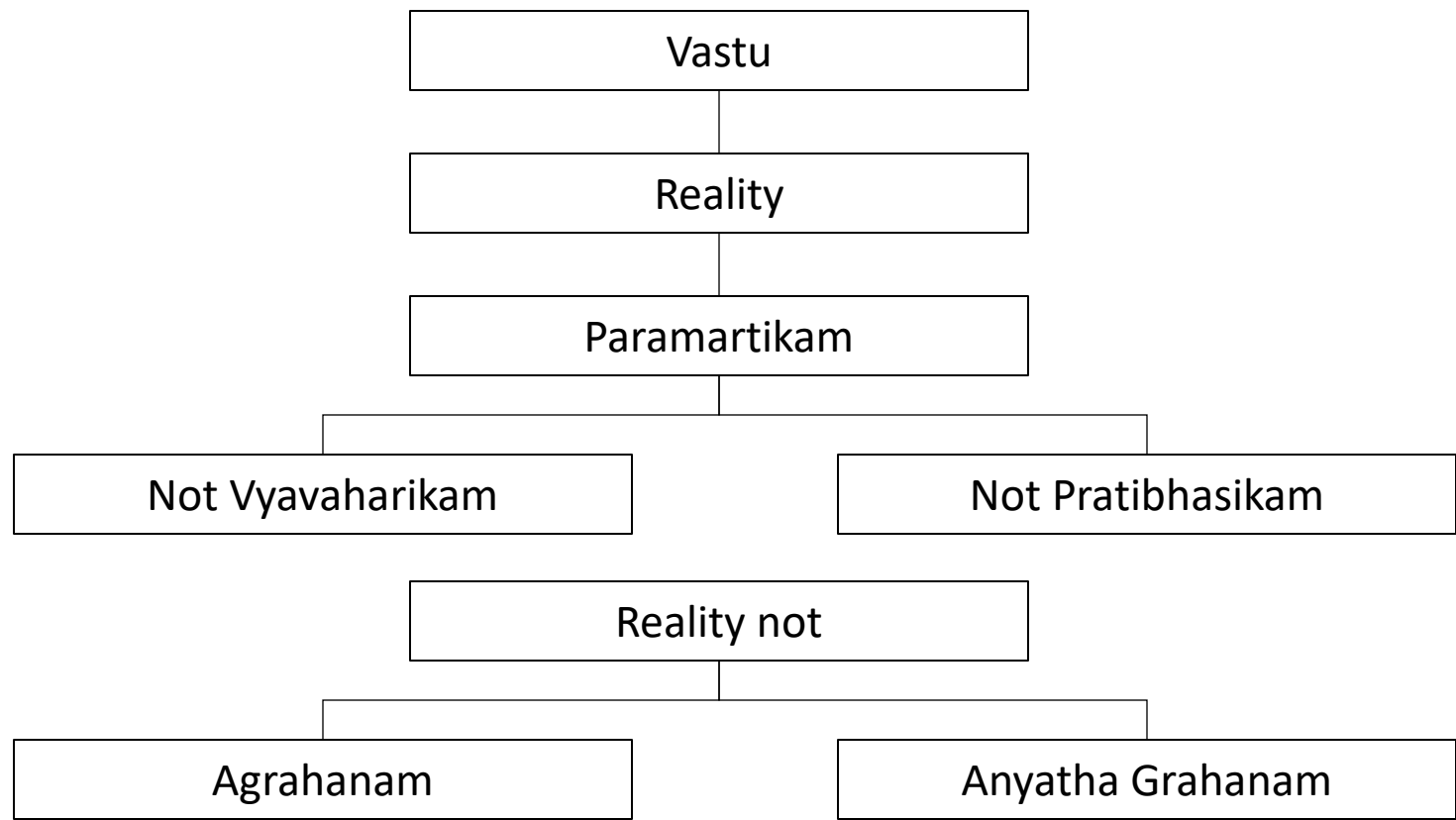
Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal.

- Akasha = Avakasha Pradadat
= Give accommodation

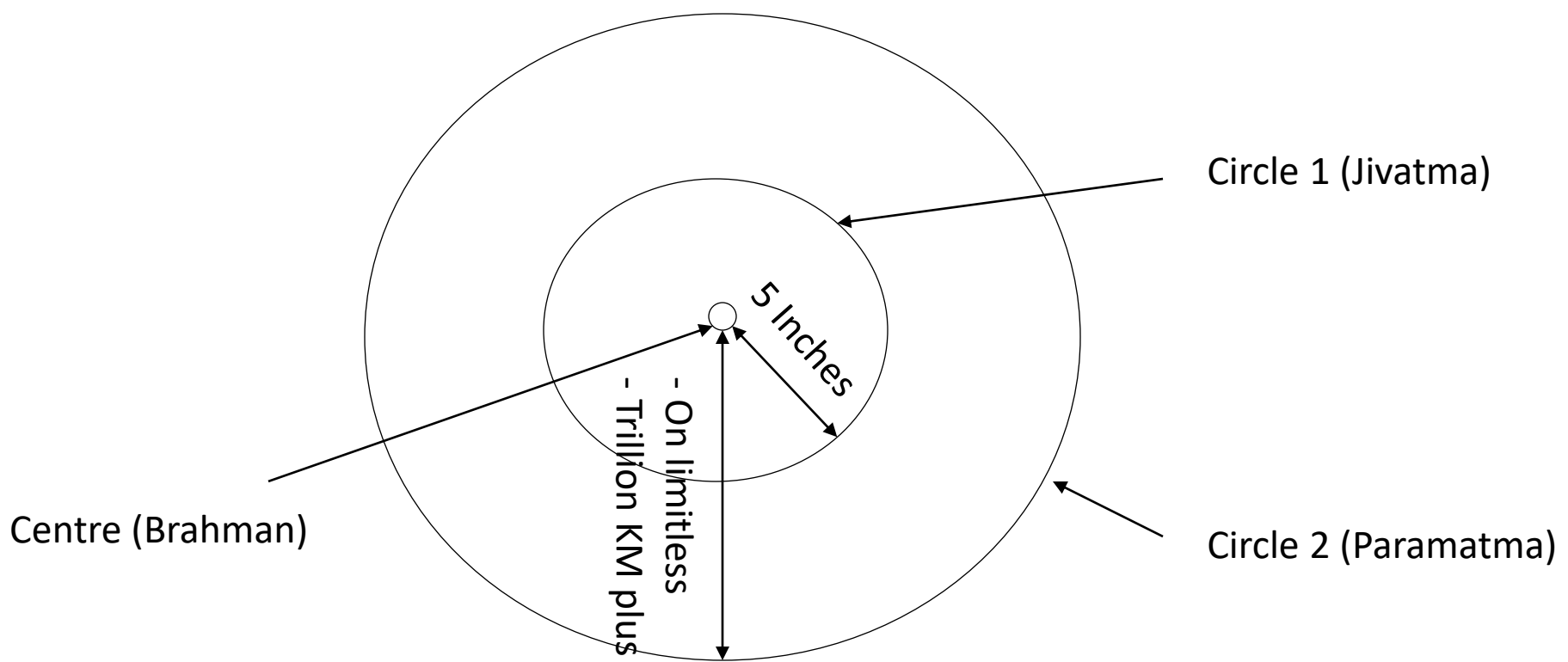




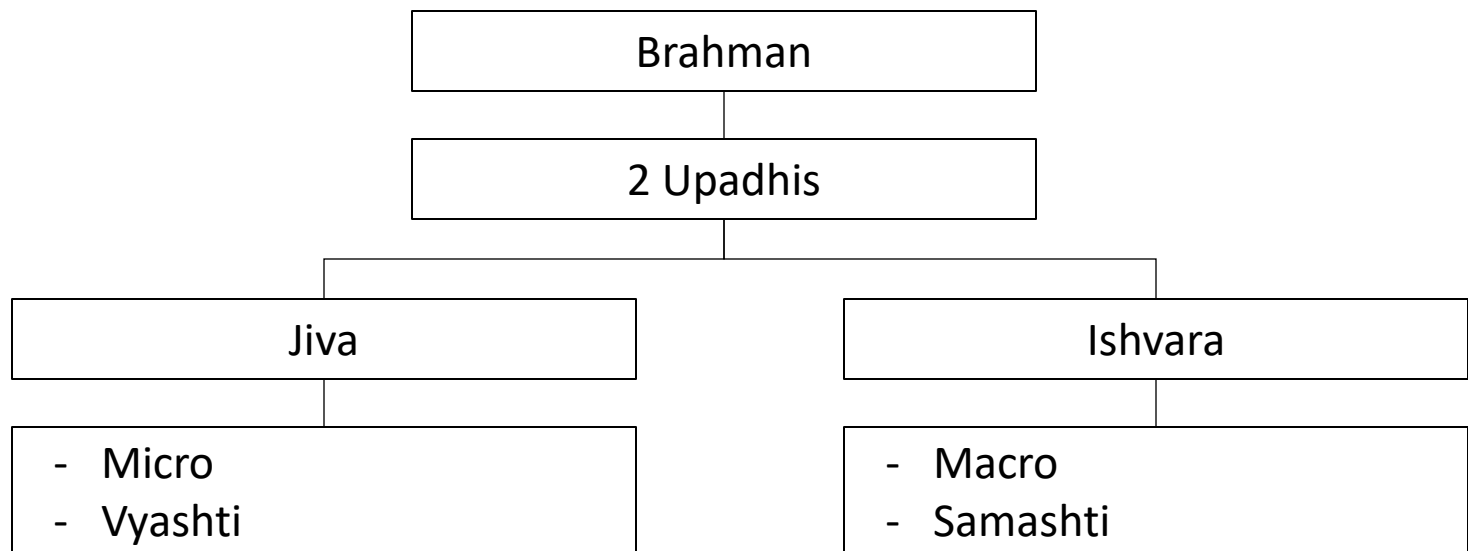




- Reality beyond 5 classifications, words cant describe, Paramartikam, Satya, Jnanam, Anantham, Real, independently existing, nature of awareness, without any limitations (Desha / Kala / Vastu), without 3 differences – Sajatiya, Vijatiya, Svagata Bhedas, ekam, Advitiyam.
- Tat Jivat Na, Ishvarat Na.
- Brahman – not Jiva, not Ishvara.
- Beyond both.
- Reality looked in 2 ways.



- Centre – Same, point, dimensionless.



Upadhi – Definition :

- **Upa Samipe Sthithva**
- **Sveeyan Gunan**
- **Anyatra Adadati**

- Samipe – in proximity, near.
- Sveeyan Gunan – Seeing gunas
- Anyatra – In something else, some object which is near that.
- Adadati – it throws, it places.

Upadhi : (Flower)

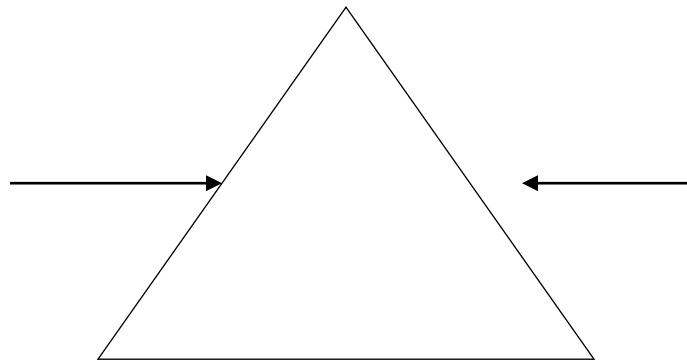
- Is that, staying near, throws its property or makes its property appear on that object.

Example :

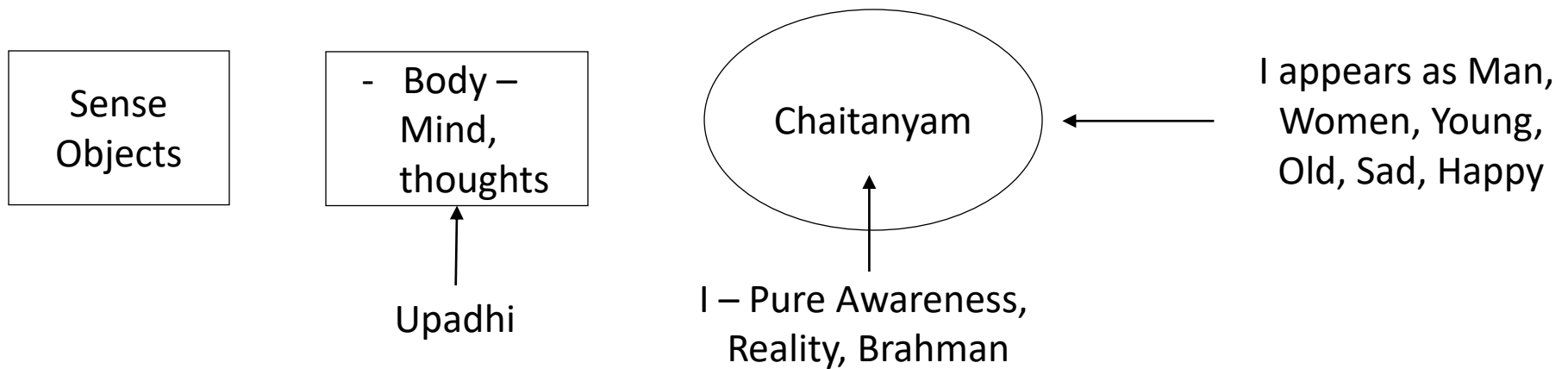
- Sphatikam (Crystal – Upahitam)
- Red flower (Upadhi)



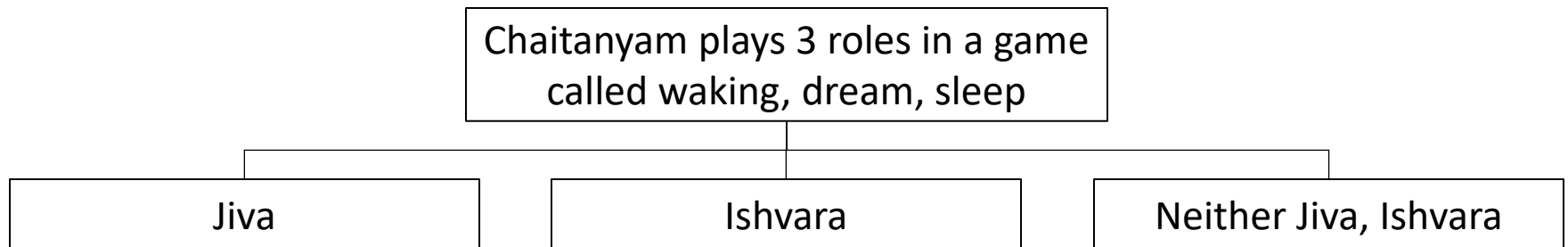
Red flower



Crystal clear prism
appears red prism



- Reality, we call it Jiva, Ishvara, Jagat.
- Sphatikam never truly gets red colour of flower.
- Brahman ever untouched, unaffected, independent of 3 states, 5 Koshas, 3 bodies.
- Brahman never Jiva, Ishvara, Jagat.



- We take ourselves as Jiva.
- On one screen, 3 states appear due to Maya Shakti.
- Kalpitam – important – projected.
- Stay rooted in existence and see personality as superficial dimension of a play in eternity.

e) Upadhi Dvayam Kalpitam :

Jivatvam	Ishvaratvam
Leela	Leela

Panchadasi :

विष्ण्वाद्युत्तमदेहेषु प्रविष्टो देवता भवेत् ।
मर्त्याद्यधमदेहेषु स्थितो भजति मर्त्यताम् ॥२॥

viṣṇvādyuttamadeheṣu praviṣṭo devatābhavat ।
martyādyadhamadeheṣu sthito bhajati devatām ॥२॥

Entering the Superior Bodies like that of Vishnu, he became the deities; and remaining in the inferior bodies like that of men He worships the deities. [Chapter 10 - Verse 2]

Final Vision

Brahman

- Sits as Vishnu – Ishvara
- Becomes worshipped
- Teacher
- Guru

- Sits as worshipper Jiva
- Taught
- Sishya

- Sits in material Universe Jagat
- 5 Elements + products

- By itself
- Ever free
- Satyam, Jnanam, Anantam
- Nirupadhi

With Upadhi

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- **Keep in mind - I am pure existence and do all transactions.**

Tamil song :

- Pattum Nane...
- Re Re Sarvam Brahma Mayam...

This Bavana has percolated all literature, all languages in India.

- Guru, Sishya, Jagat, Jiva, Ishvara, all Upadhis.

Dakshinamurthi Stotram :

ईश्वरो गुरुरात्मेति मूत्रिभेद विभागिने ।
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ६ ॥

īśvaro gururātmeti mūtribheda vibhāgine |
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ||

"Ishwara - Guru - Atman"; (Underlying) these different forms of (apparent) separation, like a Sky (i.e. Spiritual Sky or Chidakasha) Who pervades, Salutations to that Dakshinamurthy. [Verse 6]

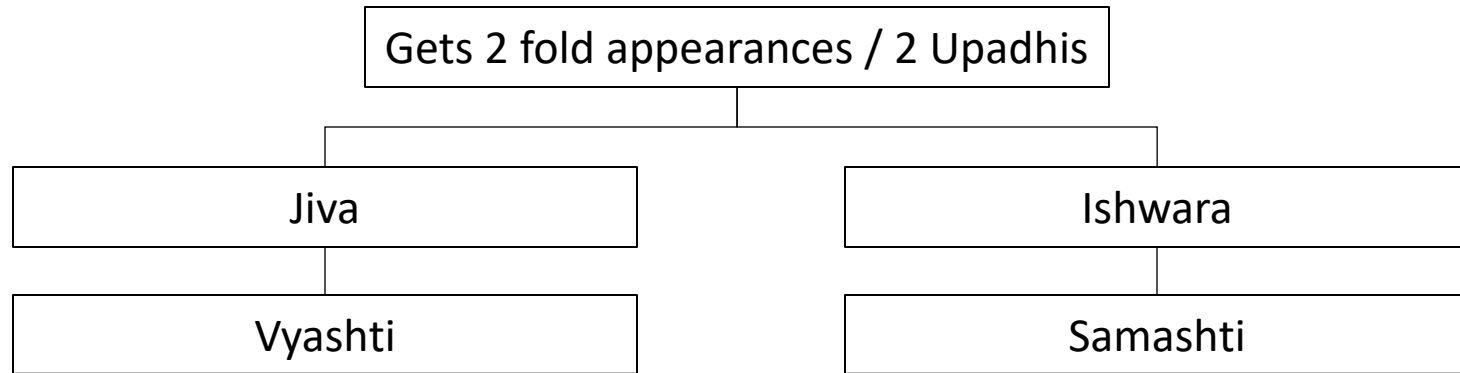
- Brahman, reality, like space, all pervasive.
- Upadhi Dvyam Kalpitam = Advaitam = Nonduality.

Conclusion of Verse 37 :

I) Satyam Jnanam Anantham :

- Vastu = Reality.

II)



III)

Brahman	Jagat
Truth	Mithya, false appearance, apparent, Vyavaharikam, Pratibasikam

IV) Desha, Kala, Vastu – Upadhis do not limit Brahman's nature.

V) Jiva, Ishvara Upadhi does not create any variation to Brahman.

- No dent to reality.

VI) Remain as Satyam, Jnanam, Anantham Sphatika.

VII) I am Brahman, changeless all the time, all the places, with all the objects.

- Aham Nirvikaram clear.

Seated Here	Seated there
Worshipper	Worshipped

Balance Verses – 38 to 43 (6 Verses) :

Upadhi :

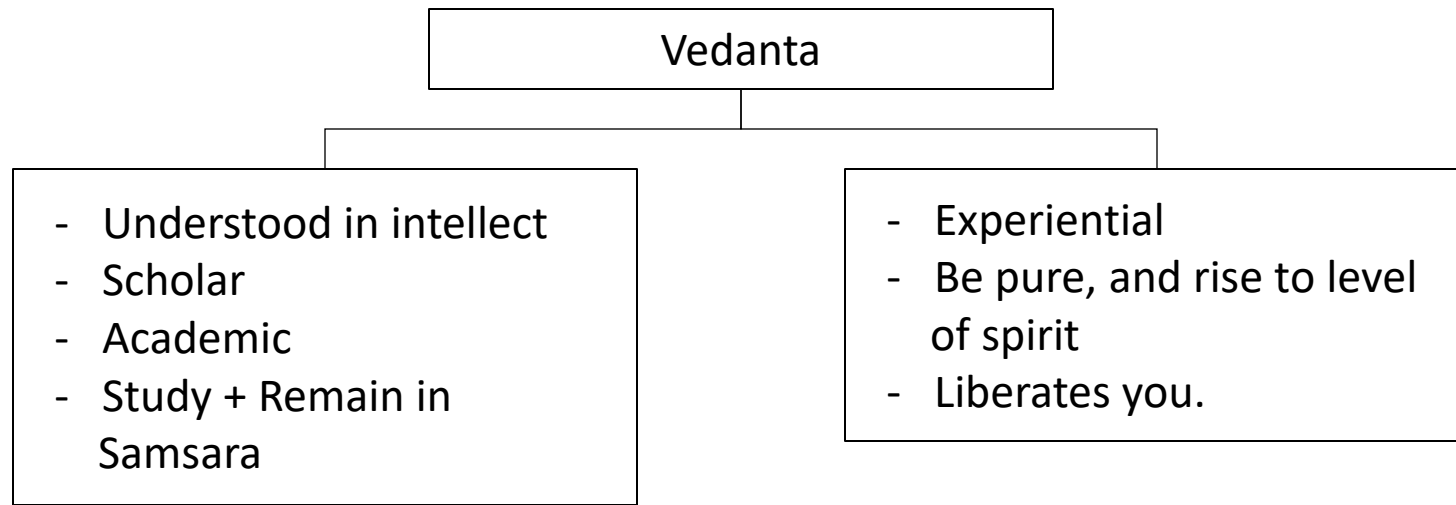
- Upa Samipe Sthithva Sveeyan Gunan Anyatra Adadati.
- Ada = Superimpose, throw, place.

VIII) Ignorance Vyavaharika Bheda, own Paramartika Abheda, without arrogance.

- Don't have partially digested vedanta and become arrogant.

Gurudev :

- Nirguna, Nishchala, Nishta, Sarase Sarathi.
- In Atman Brahman, firmly rooted because of purity of mind.
- With impure mind + Vedantic study - Get arrogance
- With pure mind + vedantic study – get compassion, love, Moksha.



- Don't say I am Ishvara.
- **Can only say :**
 - I am Brahman Jiva – Ishvara Aikyam understood.
- Aikyam not from Jiva, Ishvara standpoint but Lakshyarth, w.r.t. Brahman, reality.
- Necklace can't say I am bangle.
- Bangle can't say I am necklace.
- Dropping individual properties, both can say we are gold, we were gold, will be gold (Brahman).
- Aikyam only from standpoint of reality.

Revision :

I) Chapter 3 of Panchadasi uses Prakriya of Chapter 2 – of Taittiriya Upanishad – Brahmananda Valli.

- Self = Nature of Jnanam, consciousness.
- Self = Satyam Jnanam Anantham Brahman.
- Brahma – Atma Aikyam is by nature of SELF as Jnanam.

II) Starting point in Taittiriya is different :

Taittiriya Upanishad – Chapter 2	Panchadasi – Chapter 3
<p>a) Brahman is explained first and then 5 Koshas brought in</p> <p>b) Taittiriya Upanishad : Chapter 2 – 1 – 1 & 2 Brahmadeva Apnoti Param... Tasmad Va etasmat...</p> <ul style="list-style-type: none"> - From Brahman, Atman came 5 elements. - Combination of 5 elements is Earth, Water, Fire... - From plants – Annamaya Kosha, Pranamaya, Manomaya, Jnanamaya, Anandamaya. <p>c) Samanya Ananda is centre of Atman</p> <p>d) Brahman Putram Pratishtham</p> <ul style="list-style-type: none"> - What sustains the Anandamaya is Brahman 	<p>a) Brahman is in the cave of the heart of individual.</p> <ul style="list-style-type: none"> - Cave = 5 Kosha – explained <p>b) Illuminator of the Cave = Consciousness.</p> <p>c) Upanishad statement brought in</p> <ul style="list-style-type: none"> - Knower of Brahman is supreme. <p>d) Supreme = Satyam Jnanam Anantham.</p>

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ || 2 ||

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

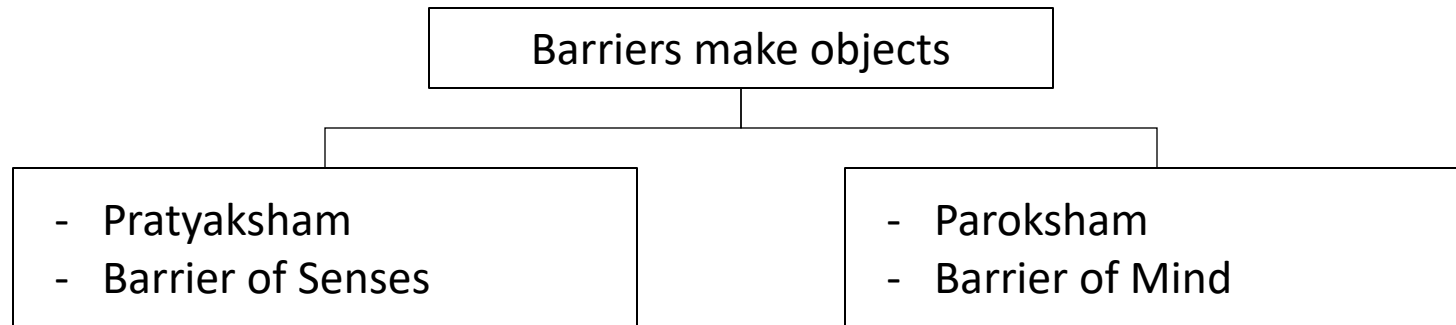
III) Brahman :

- a) Jnanam
- b) Satyam
- c) Anantham

Satyam	Jnanam	Anantham
<ul style="list-style-type: none">- No Bada- No Sublation	<ul style="list-style-type: none">- Aparoksha, Consciousness	<ul style="list-style-type: none">- Limitless space, time, objects.

IV) Jnanam :

- Only consciousness can be Aparoksha, self effulgent.
- Can never become barrier of senses + mind.



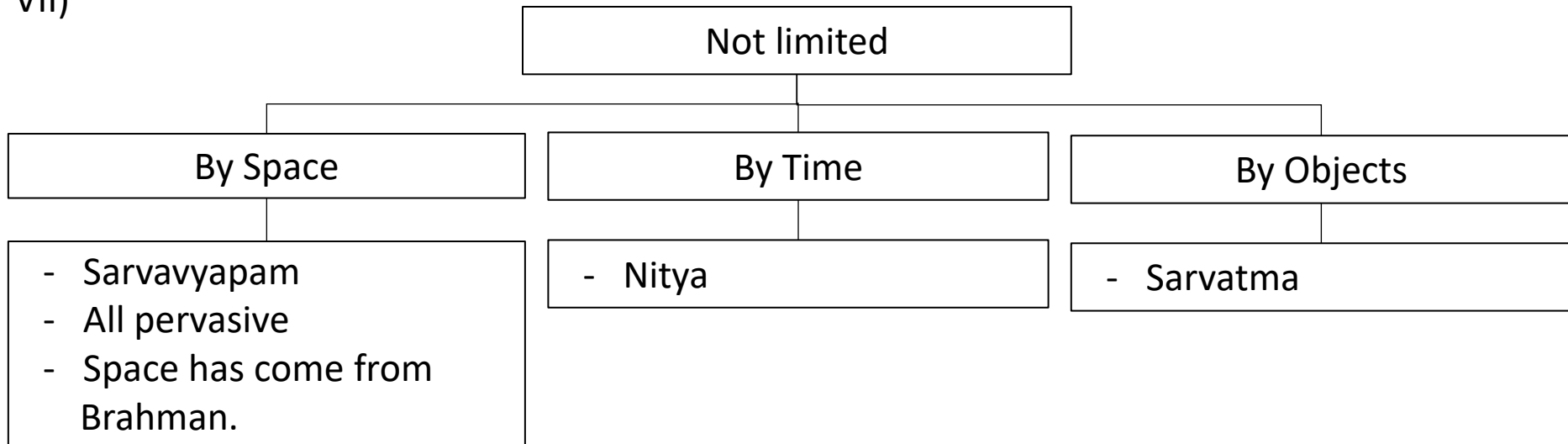
- All are one Vastu, Brahman.

V) Definition of Aparoksha :

- That which is not Paroksha or Pratyaksha is Aparoksha.
- Only one's SELF can be Aparoksha to oneself.
- Yat Sakshat Aparokshat = Brahman.

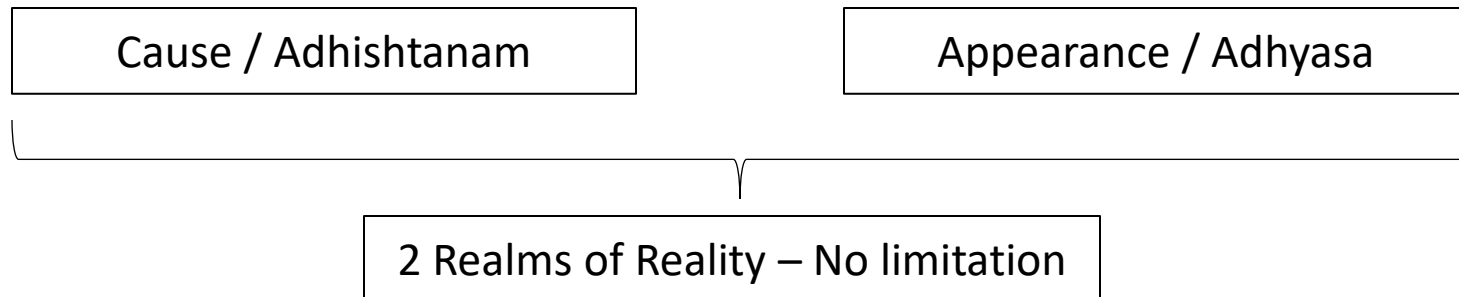
VI) What is Aparoksha is Svaprakasha = Brahman

VII)



VIII) 1st – Brahman – exists then – 2nd – space comes.

- Hence space can't limit Brahman as it is born of space.



- Rope – can't limit snake.
- Snake can't interact with rope and limit it.
- Dreamer, waker, no corridor.
- In Paramartika Brahman no universe = Truth.
- No Bridge between Rope – Snake, Dreamer – waker, waker – Atma.
- Space can't limit self, born later.
- Brahman = Nityam, Always exists



Existence

IX) Space has beginning and end.

- Time = timeless = Anaadi – no beginning, no end.

X) Time considered as Avidya Vrutti.

- No evolution of Kala Tattvam.
- Time – not object to evolve.
- Time = Not evolute of Avidya, hence not born
- Logically can't say time is born.

XI) Gurudev :

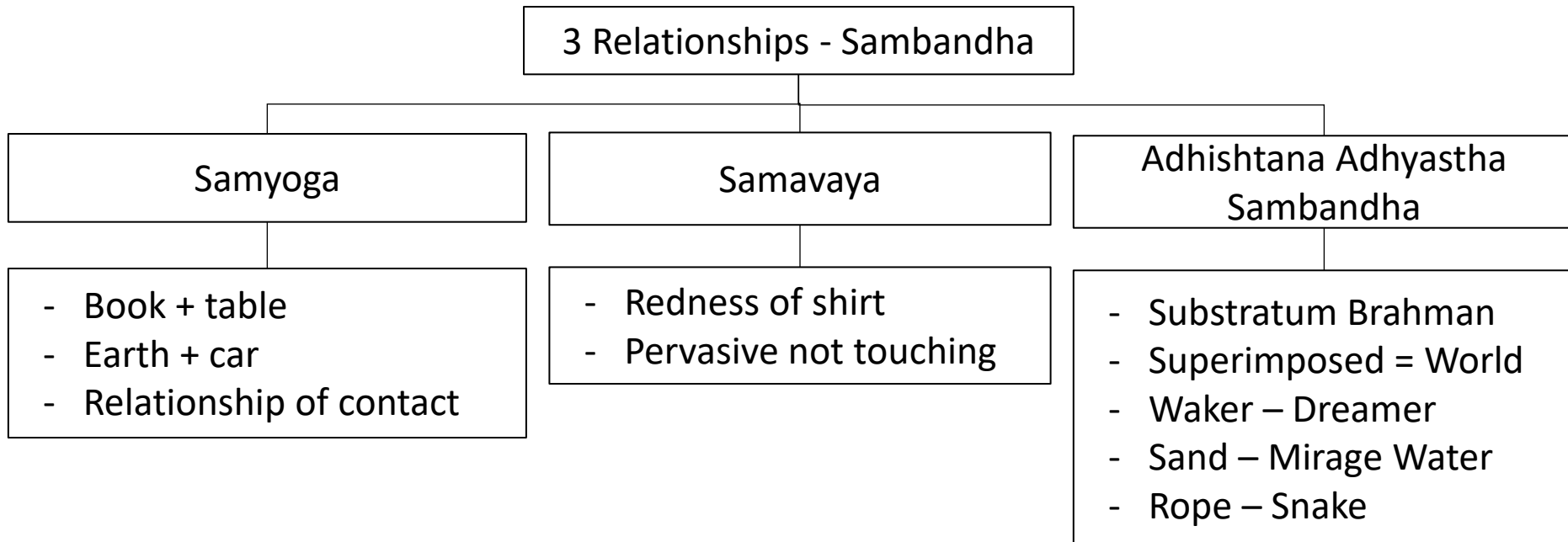
- Time named 2nd – second, never first.

- Time not born, no 1st time.
- Space is created evolve not time.

XII) Sattva / Rajas / Tamas = Maya = Time = Avidya

- Time = Connection between Consciousness + Maya.

XIII) What are 3 types of relationships?



- Avidya Maya Eva Kala.
- Avidya does not evolve to become Kala.
- It itself is Kala.
- Time = Anaadi.

XIV) Gita :

श्री भगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धः

लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

śrī bhagavānuvāca

kālo'smi lokakṣayakṛtpravṛddhaḥ

lokānsamāhartumiha pravṛttaḥ ।

ṛte'pi tvāṁ na bhaviṣyanti sarve

ye'vasthitāḥ pratyānīkeṣu yodhāḥ ॥ 32 ॥

The Blessed Lord said : I am the mighty world-destroying Time, now engaged in destroying the worlds. Even without you, none of the warriors arrayed in hostile armies shall live. [Chapter 11 - Verse 32]

- I am Bhagavan – Anaadi.. Kala, not evolute, Nitya.

XV) Brahman and Kala not 2 Nityas

Brahman	Kala
<ul style="list-style-type: none">- Has no limitation of time- Beyond time- Timeless – All pervasive	<ul style="list-style-type: none">- Apparent

XVI) Rope Pervades Snake :

- Means accepting snake – not ok.

Rope is beyond snake :

- Means accepting snake.

XVII) Brahman can be explained only in the Language of negation

- Not beyond but not this.. Neti...

XVIII) Limitation :

- Rope is not snake.
- Reality w.r.t. world is relative description.
- Brahman = Jagat Karanam.
- This is relative description.

Purpose :

- To turn attention from relative realm to absolute level.
- Reality can't be described without any touch of relativity.
- Purpose of definition is to indicate.
- We are caught in relative realm.
- Definition of highest has to be only w.r.t. relative.
- Beyond space – time – not good.
- Not limited by time – space is better.
- Reality is all pervasive, eternal not good.
- Brahman is different from realm of relativity.
- No object can limit Brahman.
- Hence Brahman = Anantham.

- No Antha, no seema, no end, limit, boundary.
- An – Antha = Un-limited.

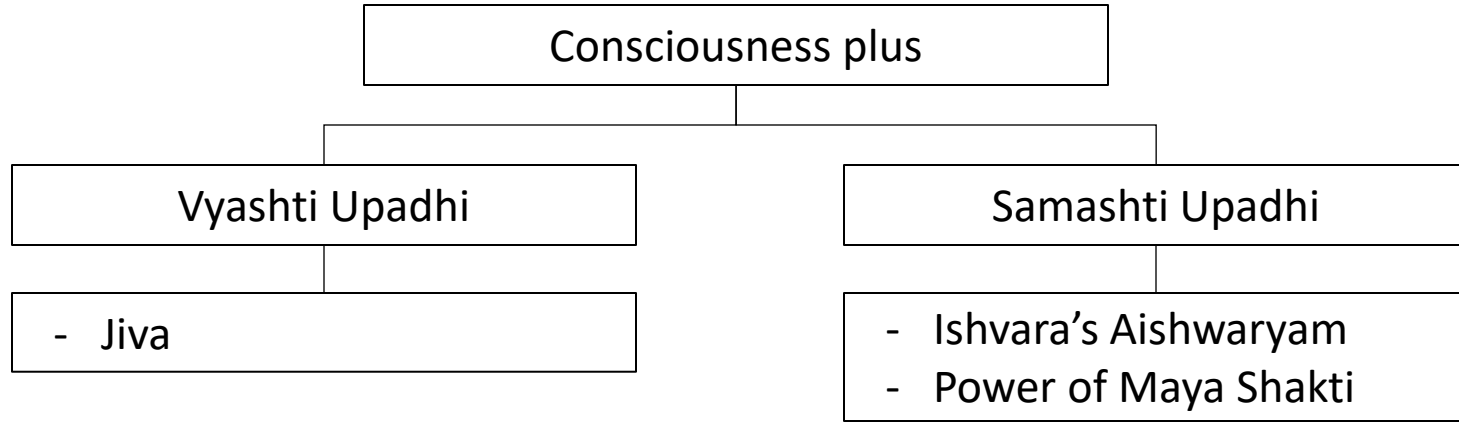
XIX) Why Brahman not limited by concept of Jiva – Ishvara?

- Jiva and Ishvara are Upadhi created.

XX) Definition of Upadhi :

- **Upa Samipe Sthithva Sveeyan Gunan Anyatra Aadadati.**
- **Staying proximate that which transposes its property on something else.**
- Something seems to transpose but nothing has happened.
- Redflower does not cause change in crystal.
- Dreamer can't cause change in waker.
- Waker can't cause any change in Brahman.
- Upadhi of Jiva and Ishvara transpose property to crystal.
- Fact : Nothing happens to crystal.
- **Both Lordliness and individuality natures are Kalpitam on Consciousness, projected on Consciousness.**
- **Individuality superimposed on SELF – Satyam Jnanam Anantham by Upahadhi of Vyashti Jiva and Samashti (Ishvara).**
- Word Upadhi tells nothing happens to Satyam Jnanam Anantham.
- Upadhi transposes its property to something near it.

- Vyashti and Samashti transposes some property to the reality (Adhyasa).
- Thus reality with Upadhi of Samashti becomes Ishvara.



- Chaitanyam (Mirror) exhibits quality of property appearing in it.

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmāni māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- **Satyam, Jnanam, Anantham Brahma, Chaitanyam exhibits quality pertaining to individual as Jiva.**
- **Satyam Jnanam Anantham Brahman exhibits quality pertaining to Total and appears as Ishvara.**
- **Fact : Satyam, Jnanam, Anantham Brahma is ever free of Jiva and Ishvara Upadhis.**
- What is property of Satyam, Jnanam, Anantham (SJA) which make it Ishvara?

Verse 38 :

शक्तिरस्त्यैश्वरी काचित्सर्ववस्तुनियामिका ।
आनन्दमयमारभ्य गूढा सर्वेषु वस्तुषु ॥३८॥

Śaktir-asty-aiśvarī kācit-sarva-vastu-niyāmikā,
ānandamayam-ārbhya gūḍhā sarveṣu vastuṣu ॥ 38 ॥

There is a power (called Maya) of this Ishvara which controls everything. It informs all objects from the bliss sheath (to the physical body and the external world) [Chapter 3 - Verse 38]

- Maya Shakti is property of Ishvara which controls everything and becomes Sarva Antaryami.
- This property makes it Ishvara.
- It Reveals all 5 Sheaths + the world.

a) Shakti Asti Aishvarya Kaschit Sarva Vastuni Niyamaka :

- Bava Rupa, Power.
- Asti – not Paramartika.

Maya :

- Kaschit – some kind of power, Vyavaharika Satta, for our experience presenting it is real but ultimately it is not = Anirvachania.

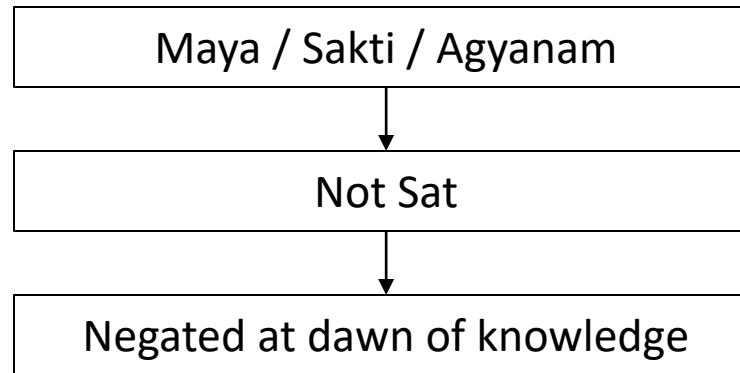
Maya :

- I) Pratiyate – it appears
- II) But Badyate – it is sublated.

- It has appearance but is negated by knowledge.
- **That which cannot be explained as Sat, Asat = Anirvachaniam.**

Sat :

- Trikala Abadyam.
- Cannot be negated in 3 periods of time.



Satyam :

- That cannot be sublated in 3 periods of time.

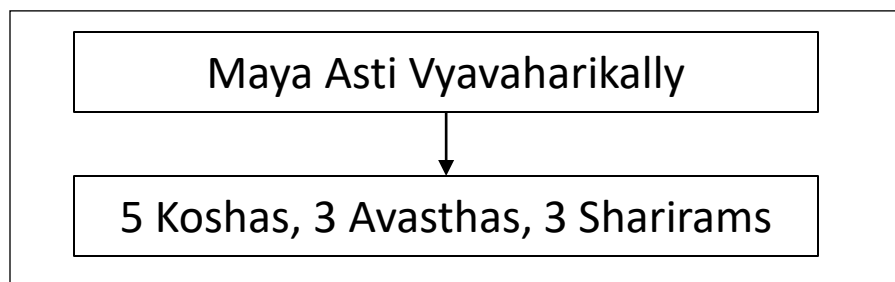


Trikala Abaditam Satyam

Asat :

- Has no Pratiti, appearance, perceptibility.
- Captured by words but has no content.
- Does not capture anything in mind.

- Shasha Vishaka – figment of imagination, words without content = Asat.
- Can't say Maya is Asat.



- Aishvari = Ishvara Sambanda Asti.
- Associated with Supreme Lord's Maya Shakti, Aishvaryam.

- **Why Maya = Shakti, power?**

- **Sarva Vastu Niyamaka, exhibits power of Control.**

- Establishes Vyavasthe, particular state of things for entire world.

b) Ananda Maya Arabya Gudha Sarveshu Vastushu :

- Starting from Anandamaya to Annamaya.
- Subtlest to grossest.
- It is Gudha, hidden powerful forces of earth – gravitation, electrical, energy – hidden.
- Shakti, invisible.
- Forces exist because of Maya Shakti in consciousness makes it very powerful.
- Dream, waking, sleep – 3 states happen in time.
- All due to Maya Shakti.

Session 29

Revision : Verse 38

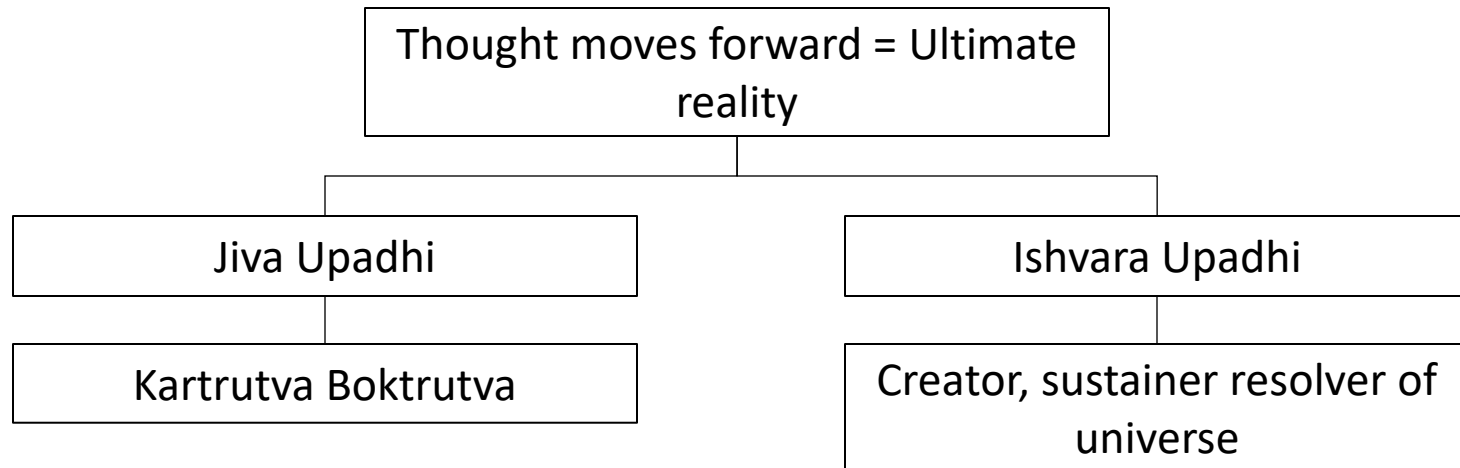
I) Brahman not limited by Time (Nitya), Space (Sarva Vyapi), Objects (Sarvatma).

II) time, space, object = Maya Shakti, Vyavaharikam do not affect Paramartika Satta, Reality.

III) Advaitam = 2 states.

- Ontological status of reality is different.

IV)



- Features of Upadhi are Kalpitam, projected by Maya Shakti in Brahman.

V) Upadhi is projection not a fact.

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
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- What Upadhi does?
- Sveeyam Gunan Anyatra Aadadati.
- Makes its nature appear on other.
- Upadhi of Jiva makes the reality to be Jiva.
- Upadhi of Ishvara makes Brahman as Ishvara.
- Upadhi can only cause an appearance.

Example :

Cloth	Makes crystal appear red
Upadhi	

Jiva / Ishvara	Made to appear
Limitation / Limitless	Made to appear on Jagat free Brahman

- Shakti Asti Ashvarya Kashchit.
- Shakti = Maya.

VI) Brahman by itself has no Shakti

- Maya makes Brahman appear with Shakti.

Shakti	Brahman
<ul style="list-style-type: none">- Lower plane- Vyavaharika plane	<ul style="list-style-type: none">- Higher plane- Paramartikam

- Brahman does not perform function of creation, sustenance, dissolution.
- Power belongs to Ishvara.
- Ownership with Ishvara.
- Shakti called Aishvari.

- Brahman endows Shakti to Shaktiman Maya.
- Shakti for creation, sustenance, dissolution.

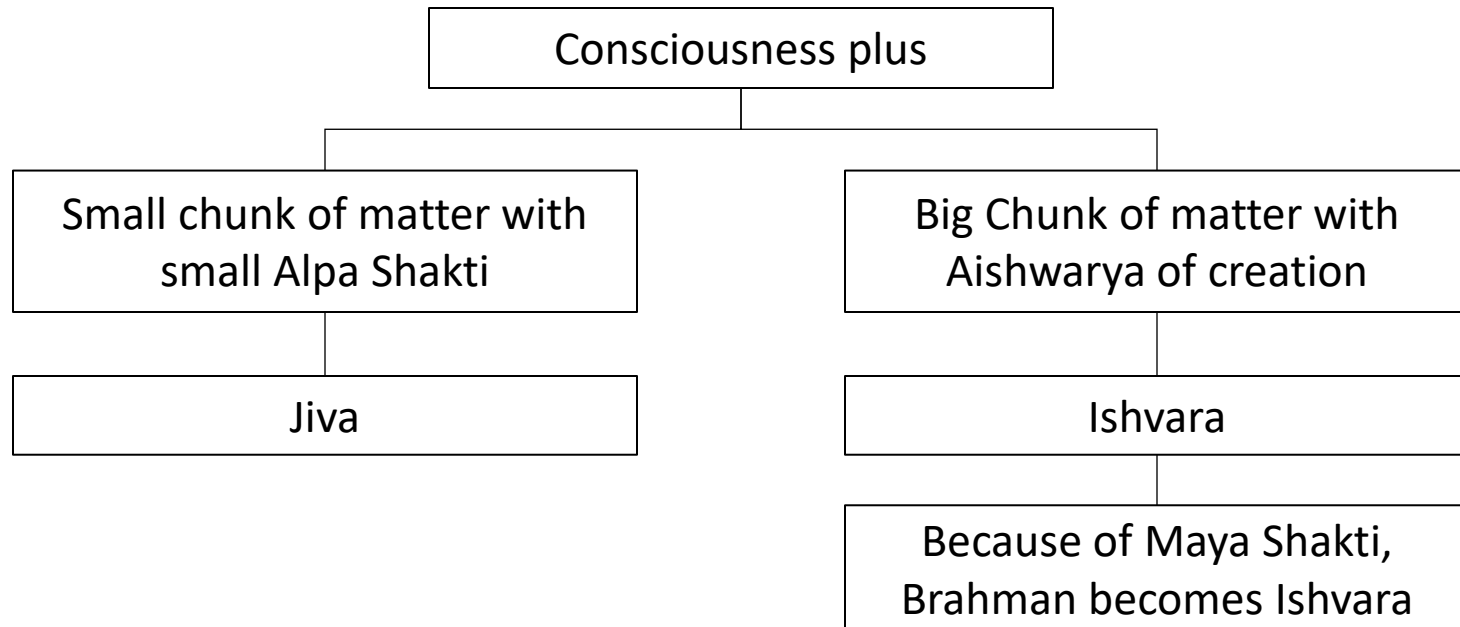
Example :

- Police man belongs to government.
- Dress gets respect.
- Aishvarya = Maya, belongs to Ishvara.

VII) Brahman + Upadhi of Maya = Ishvara

- Ishvaratvam comes to Ishvara because of Maya.
- Ultimate reality alone gifts Maya to Ishvara.

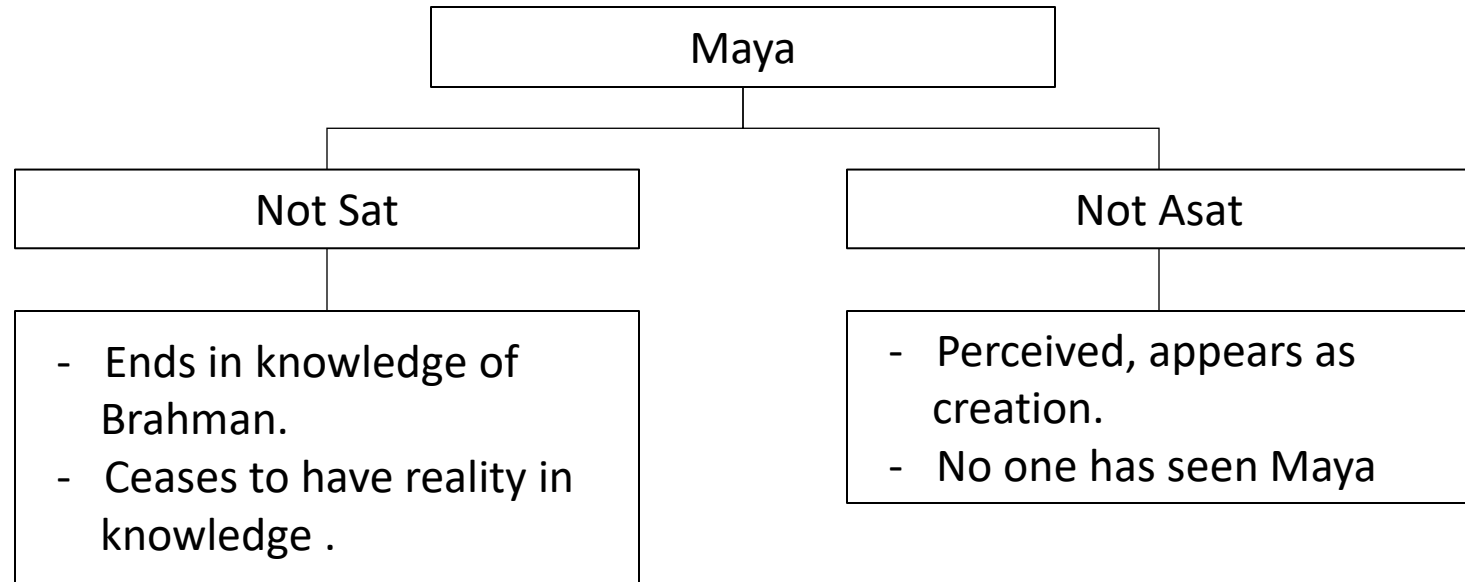
VIII)



IX) Maya = Jadam, functions, gets power of Chetanam from Brahman

- Shakti can't be described in a particular way.
- Anirvachania

X)



- We have known Agyanam, ignorance in deep sleep different from Maya Shakti.
- Avidya = Amsha, facet of Maya (Tamo Guna).
- Maya Shakti Asti Aishvarya Kashchit.

XI) Why called Shakti?

- Sarva Vastu Niyamaka
- Controller of universe.

Brihadaranyaka Upanishad : Antaryami Brahmana

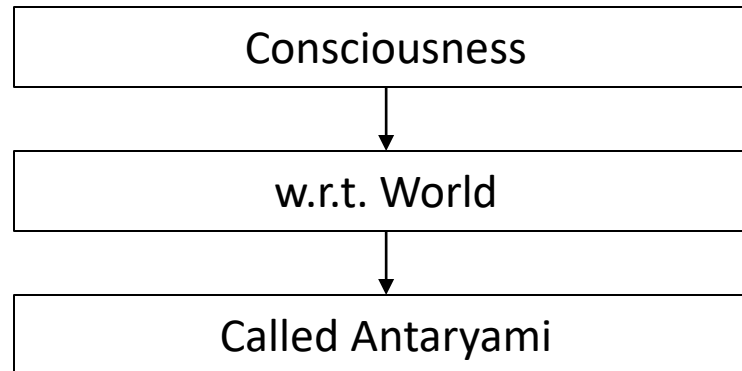
यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरः,
यं पृथिवी न वेद, यस्य पृथिवी शरीरं, यः
पृथिवीमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ pṛthivyāṃ tiṣṭhanpṛthivyā antaraḥ,
yaṃ pṛthivī na veda, yasya pṛthivī śarīraṃ, yaḥ
pṛthivīmantaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ || 3 ||

He who inhabits the earth but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self.
[3 - 7 - 3]

Verse 3 – 14 : 12 Verses

- Describes Maya Shakti as Antaryami of Universe.
- Atma is inner essence of Prithvi, water, fire, Vayu, Akasha, Surya, Chandra, Teijas, Tamas (Darkness), Prana, Vak.. Sarva Vastu Niyamaka.
- None of the coverings know Atma, like Panchakoshas don't know Atma.
- They are all outer dress for Atma.
- Atma – Antaryami is inner controller.



Antaha	Yami
Inside	Controller

- Which Prithvi, Vayu, Agni, Akasha, Vayu does not know

- Common Shakti behind entire universe – grossest (Brahmanda) to subtlest (Anandamaya).
- Good, bad.. Shakti responsible.
- This is Brahman with Samashti Upadhi called Ishvara.
- Maya, Prakrti, Pradhanam, Akasha, (Brihadaranyaka Upanishad – Yajnavalkya – tells Meitriyi – Akasha – meaning Maya Shakti).
- How to prove Maya is Sarva Vastu Niyamaka?

Verse 39 :

वस्तुधर्मा नियम्येरशक्त्या नैव यदा तदा ।
अन्योन्यधर्मसांकर्याद्विप्लवेत जगत्खलु ॥३९॥

Vastu-dharmā niyamyeran śaktyā naiva yadā tadā,
anyonya-dharma-sāṅkaryād-viplaveta jagat-khalu || 39 ||

If the particular attributes of all objects are not determined by this power, there would be chaos in the world, for there would be nothing to distinguish the properties of one object from those of another. [Chapter 3 - Verse 39]

- Without controller Maya Shakti, there will be Chaos amongst properties of 5 elements in the world.
- We will not be able to distinguish one object from other.
- There will be no uniformity in nature.

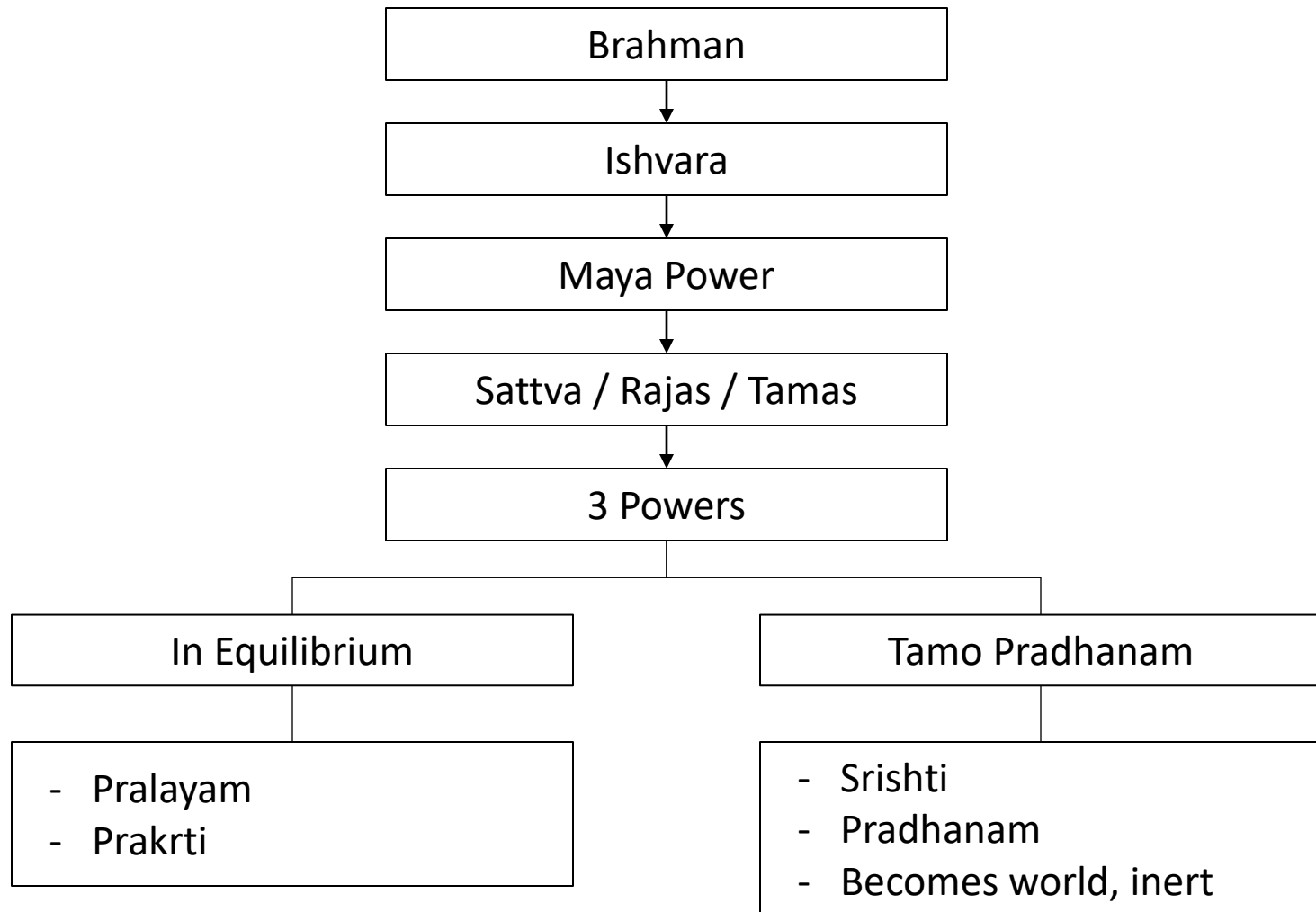
a) Yada Vastu Dharma Niyamya Tade Anyonya Dharma Sankaryan :

- If properties of all objects are not controlled from each other...

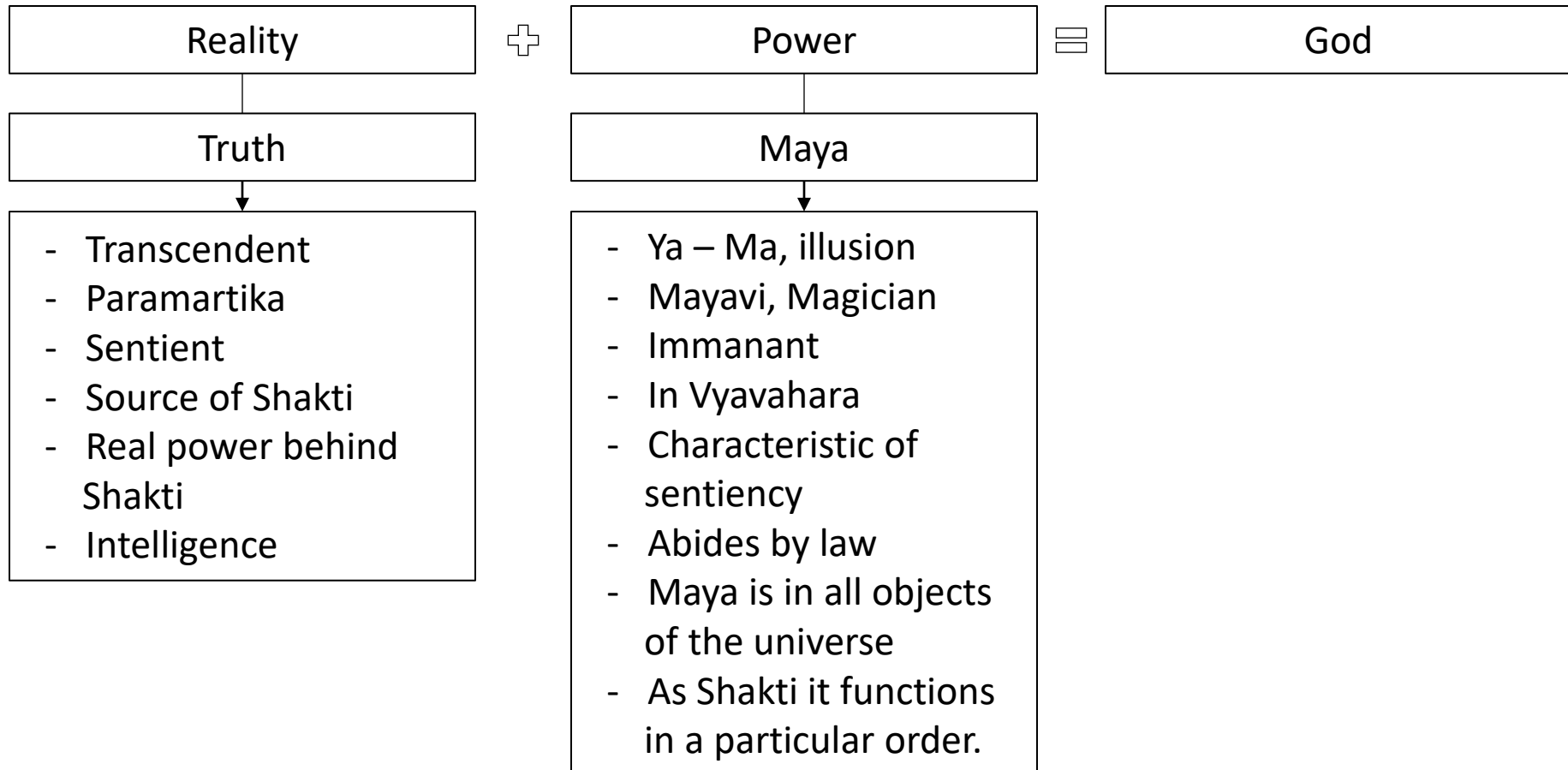
b) Jagat Viplaveta :

- Jagat will be destroyed.
- Plu – Dhatu – to cross, to destroy.
- Cosmos from Greek word
- Kosmos = Complete order.

- We are able to predict solar eclipse, sunrise, gravitation, speed of sound, light, diseases, energy in electron all because of cosmic order.
- If no Dharma Sankaryam, properties of objects, neutrons, electrons are not regulated, Viplaveva Jagat Kalu – Chaos will be in universe.



- Ishvara has become the world, God is everywhere, immanent in Vedanta [Transcendent in Vaikunta, heaven, in semantic religions].



- Order uncovered = Knowledge of physics, chemistry, zoology, astronomy,... atomic physics, Anatomy, neurology.
- Sarva Vastu Niyamaka = Cause of order, pervading creation.
- What is source of Shakti of Maya?
- Chaitanyam, Brahman.

Verse 40 :

चिच्छायावेशतः शक्तिश्चेतनेव विभाति सा ।
तच्छक्त्युपाधिसंयोगाद्ब्रह्मैवैश्वरतां व्रजेत् ॥४०॥

Cicchāyā-veśataḥ śaktiś-cetaneva vibhāti sā,
tac-chaktayu pādhi-samyogāt-brahmaive śvaratām vrajet ॥ 40 ॥

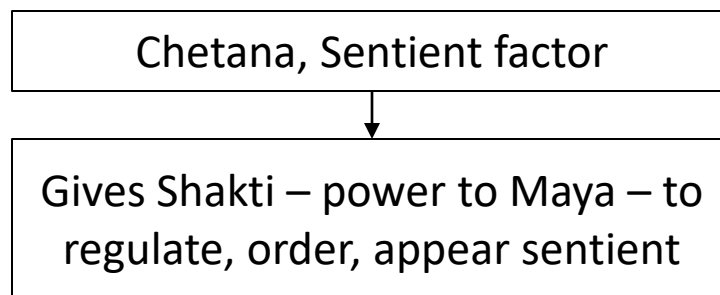
This power appears as Conscious because it is associated with the reflection of Brahman. And because of its association with this power, Brahman gets its Omniscience. [Chapter 3 – Verse 40]

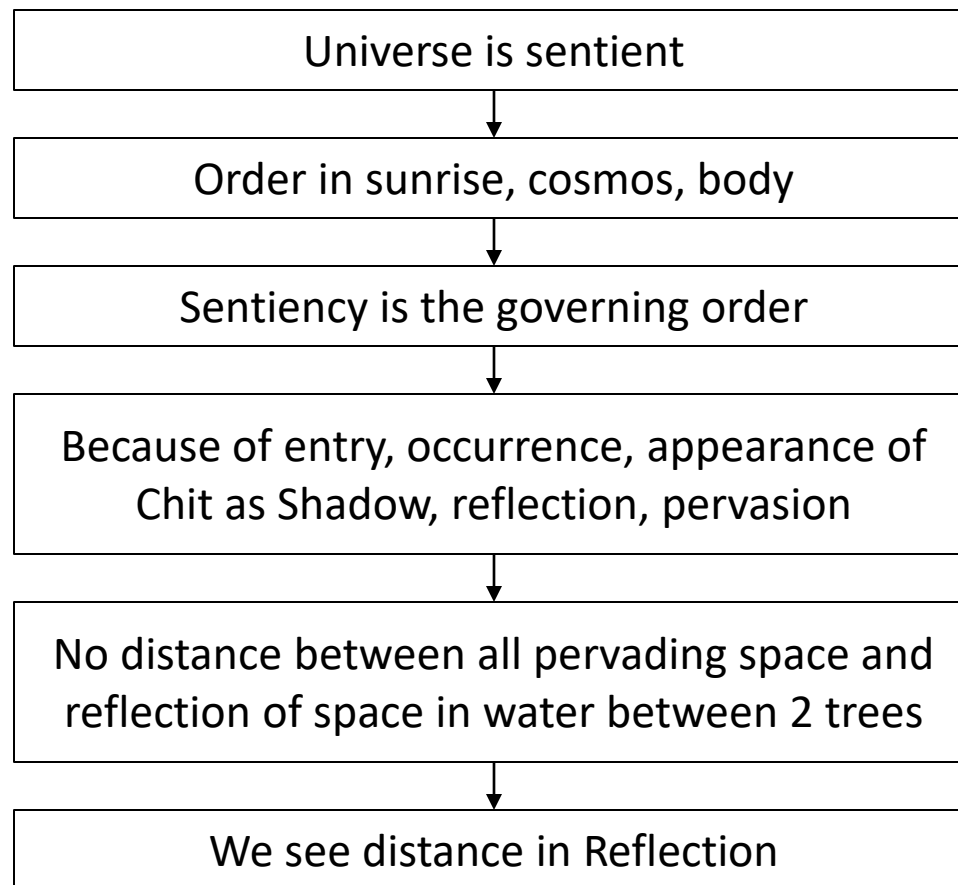
Chitchaya :

- **Maya power appears as conscious because of reflection of Brahman in it.**

Brahman alone	Brahman with Maya power
<ul style="list-style-type: none">- Svarupam- Has no creation- Has no cognition of it	<ul style="list-style-type: none">- Omniscient Ishvara- Appearance

a) Chitchaya Aaveshataha Shaktihi Chetana Eva Vibhati Sa :



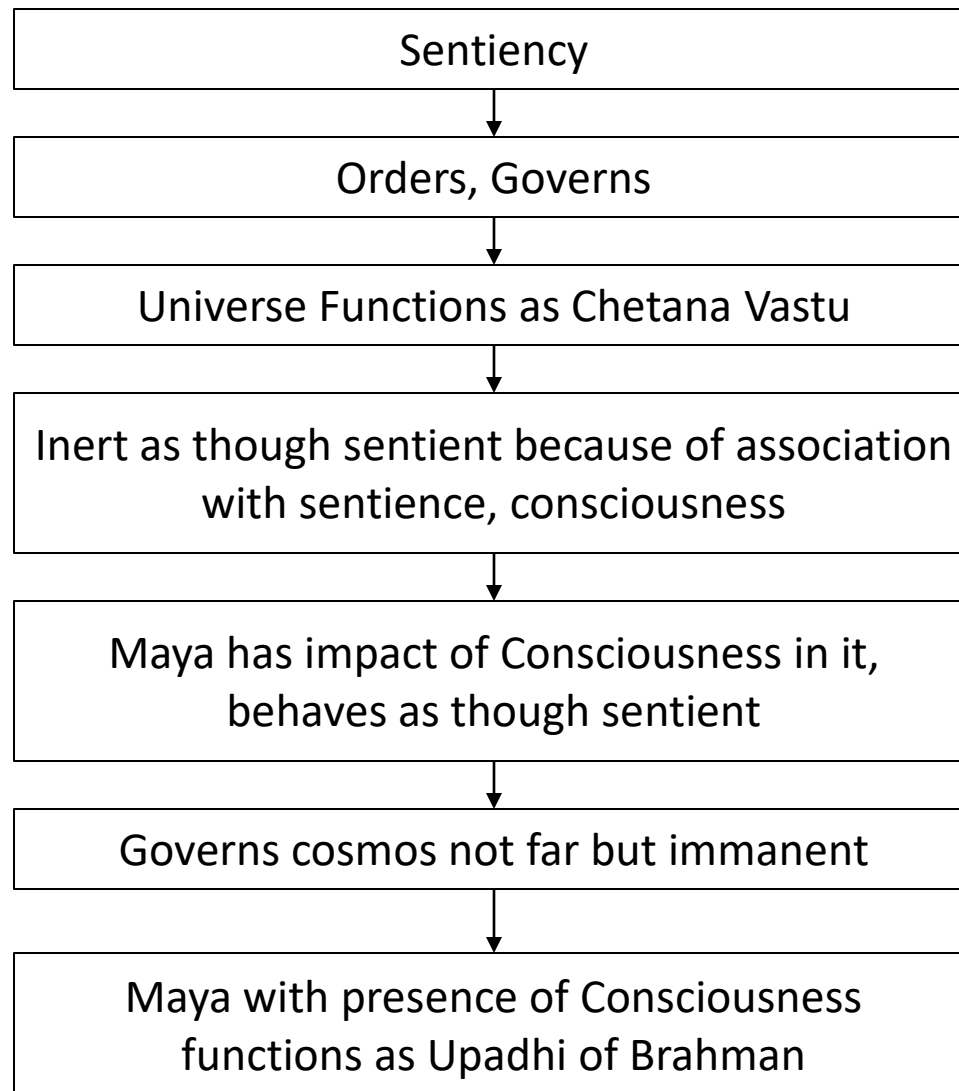


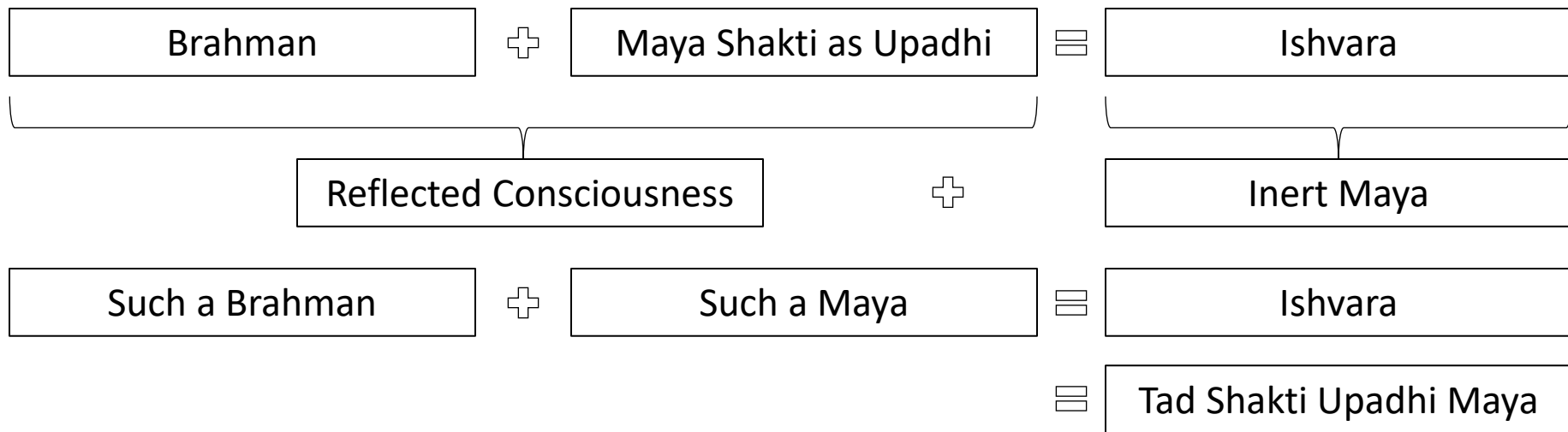
- All pervasive consciousness, like space can get reflected in the universe, our Buddhi.
- Reflection not literal, we take it as presence, becoming manifest.
- In presence of Consciousness, manifestation of Universe takes place.

Sun	Reflection
Transcendent	Immanant in the water below

- Without reflection, inert can't function.

- Chitchaya = Maya Shakti.
- Shakti because of presence of Consciousness in it makes it behave as though sentient.





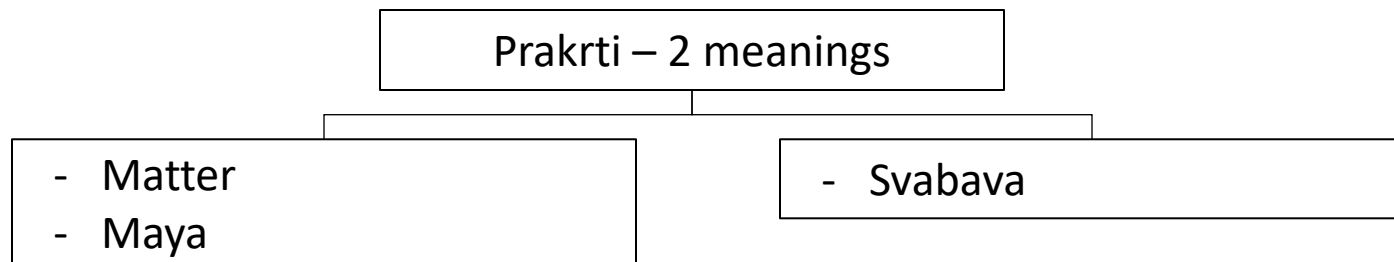
b) That kind of Shakti which has reflection becomes (Vrajat) Upadhi of Brahman.

- “Tad Shakti Upadhi Samyoga Aisharatvam Vrajat”
- Brahman gets Ishvara status with Maya power.

Gita :

Para Prakrti	Apara Prakrti
Chaitanyam	Maya
Sentiency	Matter

- Presence of Ishvara established by order (Governing sentiency) in the Universe.



Session 30

Revision : (Verse 38, 39, 40 – Brahman + Maya = Universe)

- I) Brahman = Existence, Consciousness, Bliss not limited by Time, space, objects.
- II) Why Brahman not limited, coloured, associated with Upadhi of Jiva and Ishvara?

Jiva – Ishvara have limitations of :

a) Time :

- Being impermanent

b) Space :

- Not all pervasive.

c) Objects :

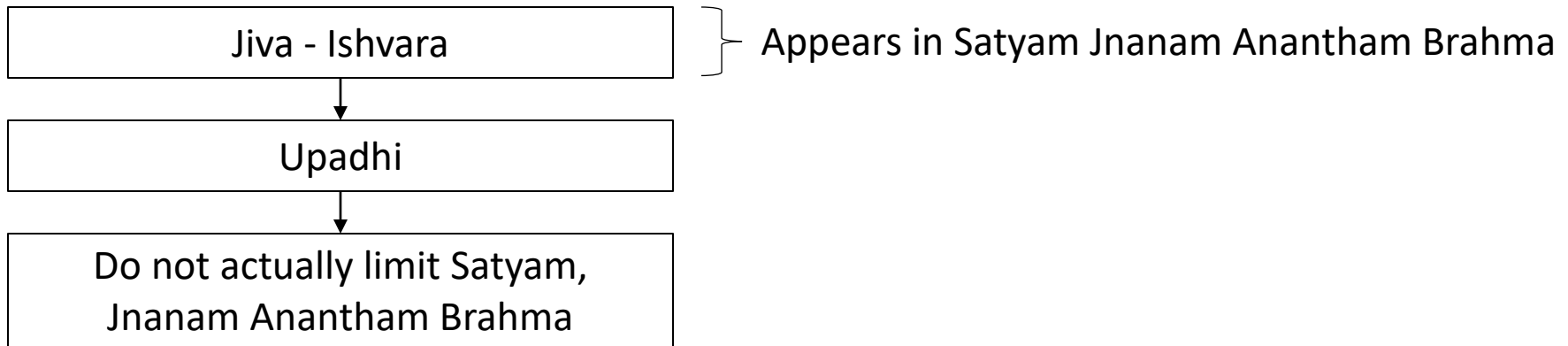
- Not in everything.
- Upadhi association is limitation, possessing property is limitation.
- Badi – Association is apparent
- Seemingly transfers property with objects closely associated.
- Apparent happening.

III) Upadhi :

- Samipe Sthithva Sveeyan Gunan Anyatha Yatra Aadadati.
- Staying proximate kind of transfers its property.

Example :

Red Cloth	Gives Prism Redness
- Upadhi	- Colourless Translucent



IV) Verse 37 :

- Upadhi Dvaya Kalpitam
- Jiva – Ishvara is projected on me Brahman.

V) Verse 38 :

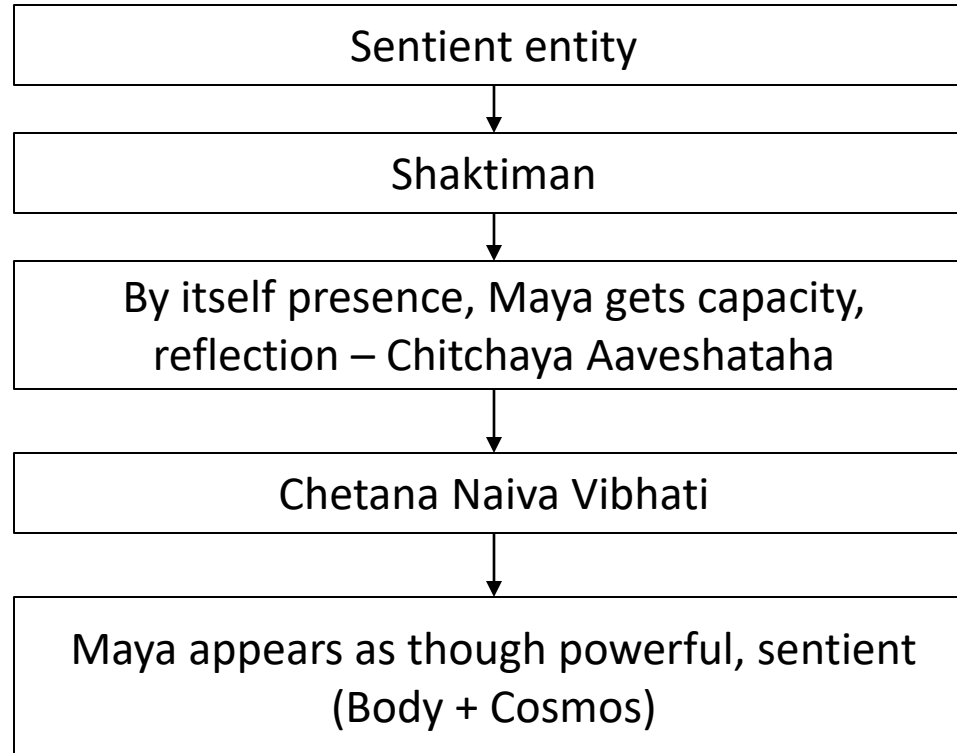
- What is Upadhi of Ishvara
- Shakti – Maya.
- Prakrti – Nature
 - State of Maya when 3 Gunas are in prior equilibrium, prior to creation.
 - Immanent

- Pradhana – State of Maya with predominance of Tamo Guna, During creation
 - More Jadata than knowledge + action.
 - Maya – Ya – Ma – Apparent, not truly there.
 - Shakti – Maya seen from Sthithi of Jagat.
 - There is exhuberance of power, control.
 - Where is that power?
 - Power immanant and pervasive.
 - Maya is there in every Atom, cell.
- **Thatness of object where it remains that and doesn't become this or something else = Maya Shakti**
- Maya is in superb control of universe, great power.
- **Immanance power = Shakti Vastu Dharma Niyamyena.**
- Power is pervasive and prevalent.
 - No. of electron changes an element.
 - Covalent, equivalent bonding.
 - All carbon but one is graphite, other diamond.
 - Knowledge – unravels Maya power.
 - Sattva / Rajas / Tamas = Inert, exhibits Shakti power in all objects.

VI) Power requires sentient weilder, controller.

- What is source of power of Maya by which it becomes Shakti.

VII) Verse 40 :



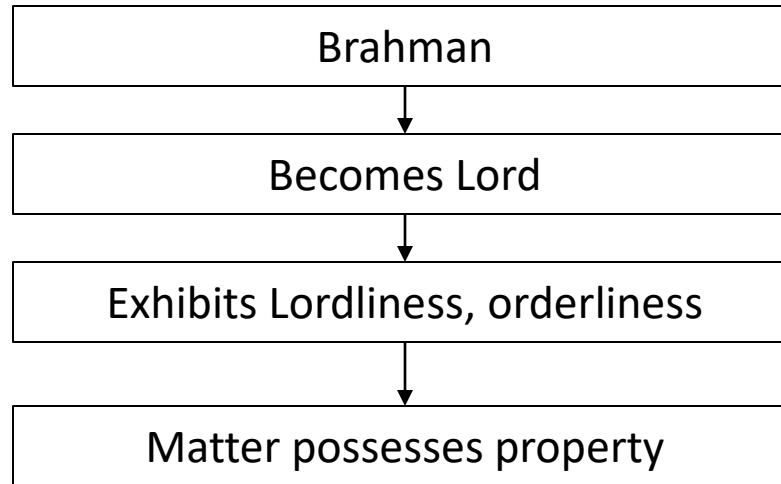
- Consciousness enables order in thoughts.
- Inert exhibits order, functions logically, Rhythmically, (Sunrise, Sunset).
- Everything in the Universe can be deaphered, nothing incomprehensible, takes time to grasp power of Maya.
- Enabler of Maya is sentient Brahman, reflected in matter.

- Brahman + Reflection in Maya = Ishvara



Upadhi

VIII) Brahma Ishvaratvam Vrajat



a) Sarva Ishvaratvam :

- Controllership

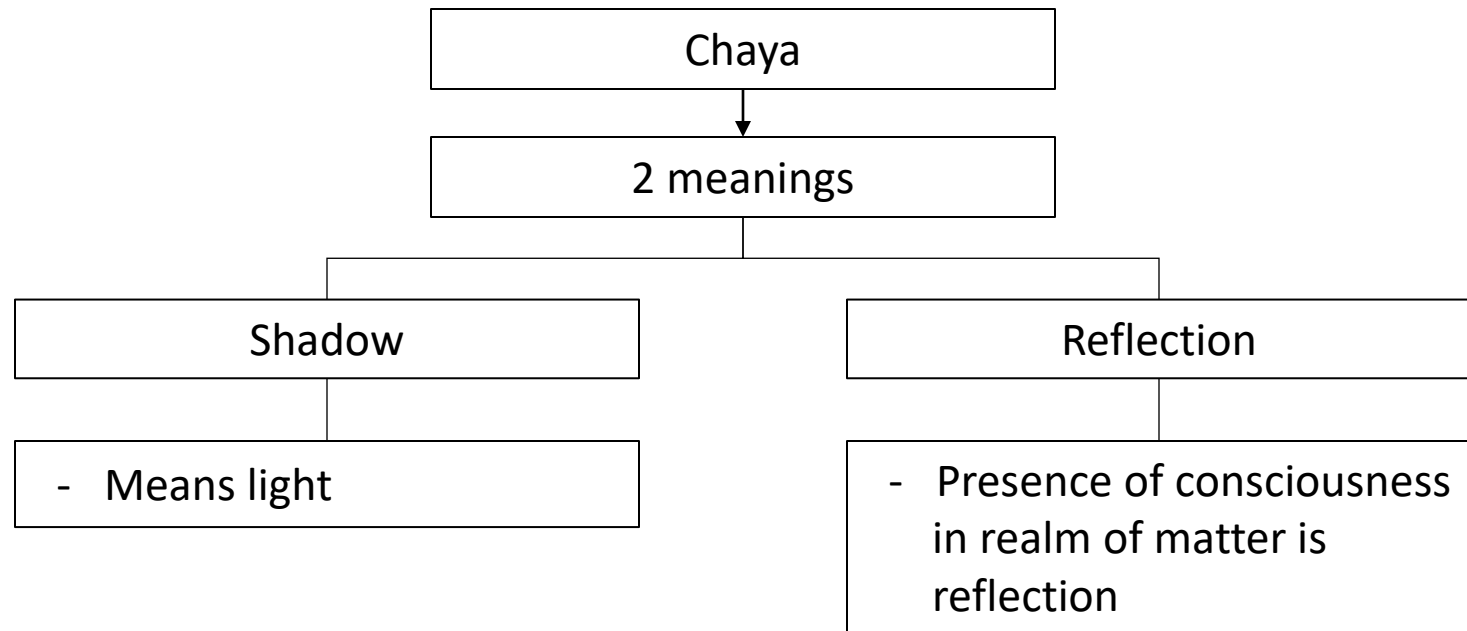
b) Sarvagyatvam :

- With all knowledge.

c) Sarva Shaktimanatvam :

- Where control is, knowledge is (Not where knowledge is – control is).
- Can derive knowledge from control.

- Upadhi is energized, enlivened with reflection in medium of Maya.
- **Kosmos functions as though wise.**
- Reflection of Consciousness shows presence of Consciousness in the realm of matter.
- Chaya = Shadow, not reflection.



IX) How all pervasive Brahman is reflected in the world?

Example :

- Space is all pervasive, pervades water which is existing in space.
- Still space is reflected in between 2 trees in water.
- Reflection not literal.

- How Brahman becomes Ishvara is verse 39.

वस्तुधर्मा नियम्येरशक्त्या नैव यदा तदा ।
अन्योन्यधर्मसांकर्याद्विप्रतवेत् जगत्खलु ॥३९॥

Vastu-dharmā niyamyeran śaktyā naiva yadā tadā,
anyonya-dharma-sāṅkaryād-viplaveta jagat-khalu || 39 ||

If the particular attributes of all objects are not determined by this power, there would be chaos in the world, for there would be nothing to distinguish the properties of one object from those of another. [Chapter 3 - Verse 39]

Next :

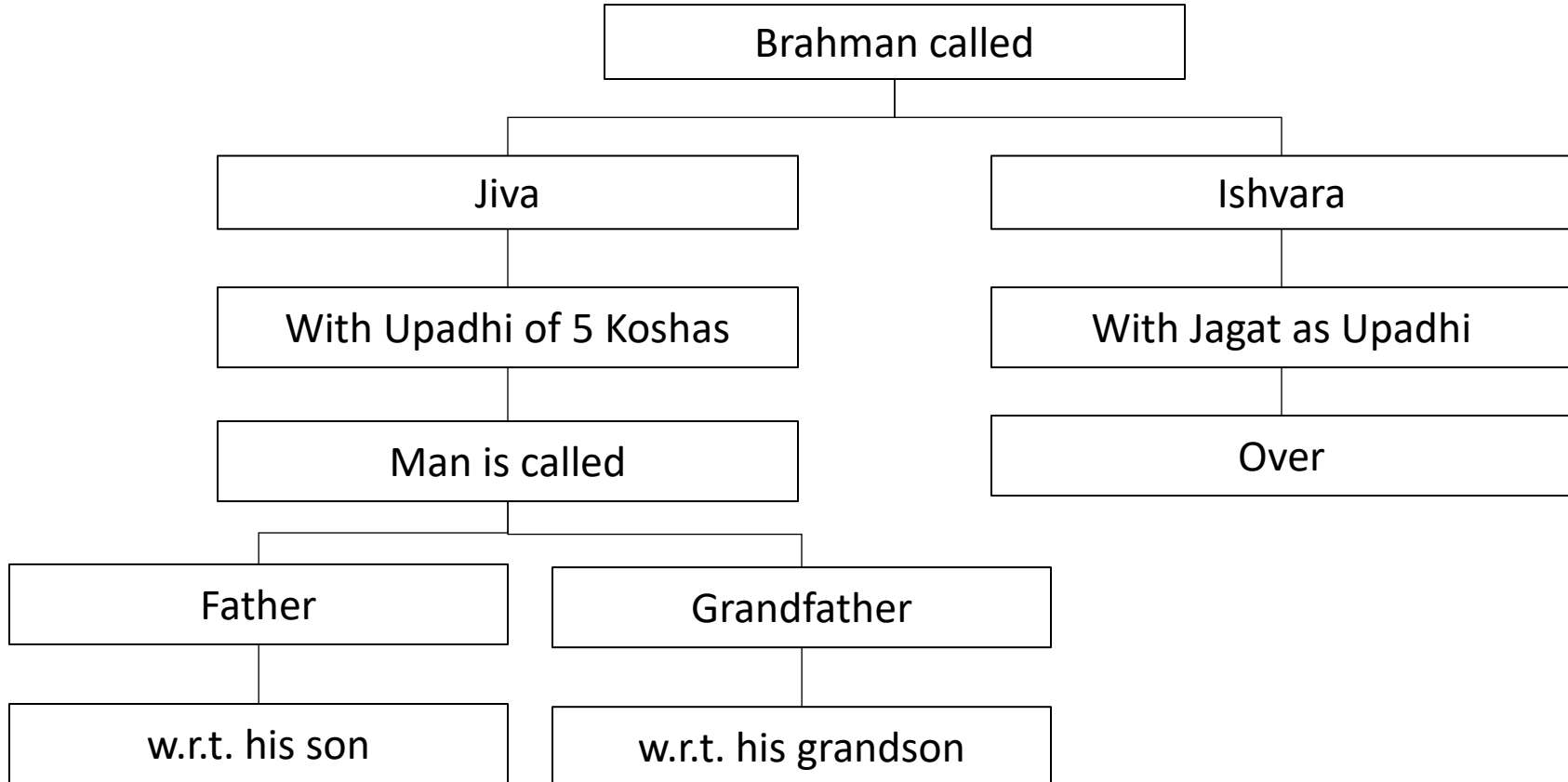
- How Brahman becomes Jiva with 5 Koshas as Upadhi.
- Vidyananya putting finishing touches to the tasty dish of Brahman in the universe.

Verse 41 :

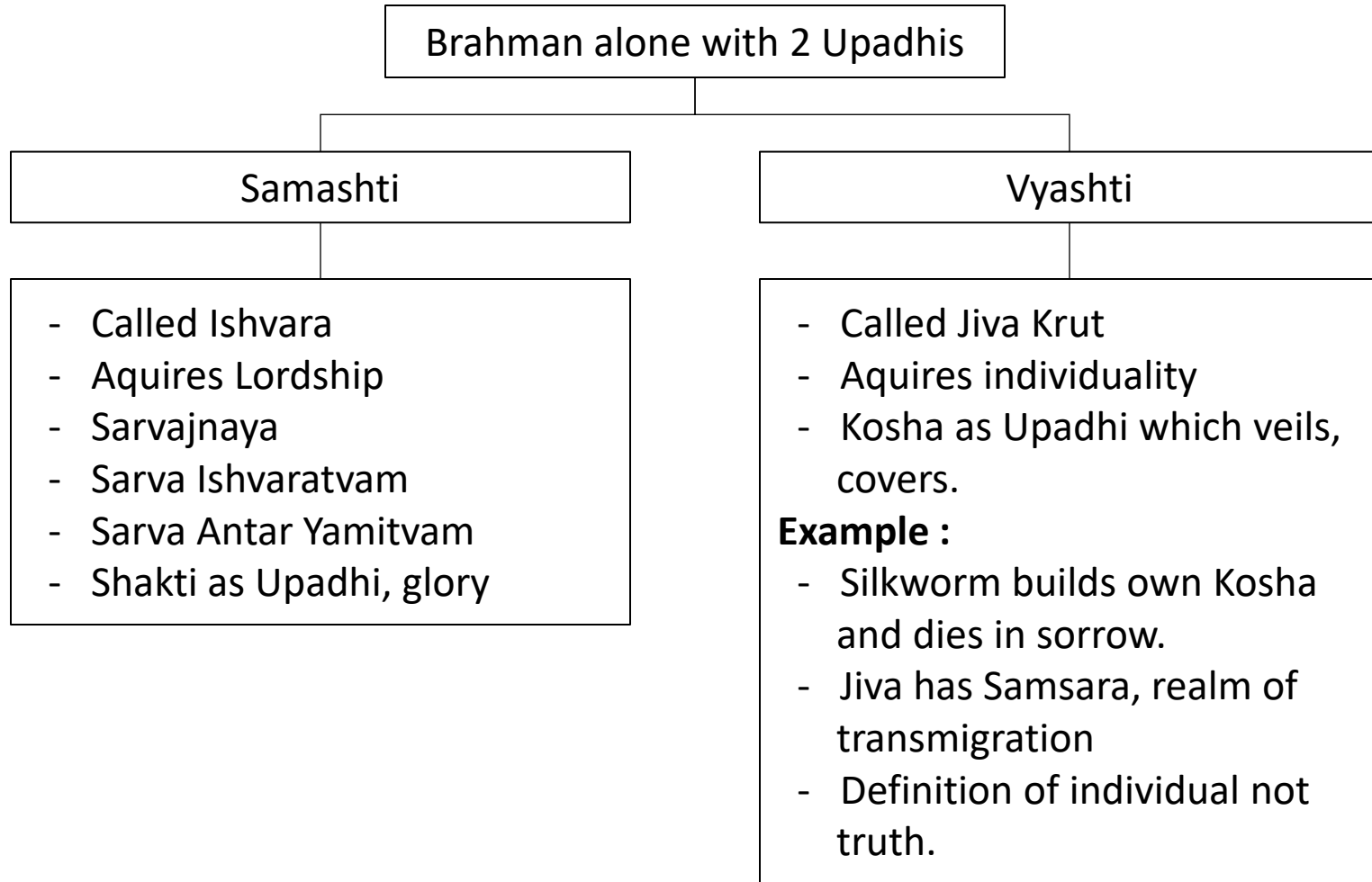
कोशोपाधिविवक्षायां याति ब्रह्मैव जीवताम् ।
पिता पितामहश्चैकः पुत्रपौत्रौ यथा प्रति ॥४१॥

Kośo-pādhi-vivakṣāyām yāti brahmaiva jīvatām,
pitā pitāmahaś-caikaḥ putra-pautrau yathā pratī || 41 ||

Brahman is called the individual soul (jiva) when it is viewed in association with the five sheaths, as a man is called a father and a grandfather in relation to this son or his grandson.
[Chapter 3 – Verse 41]

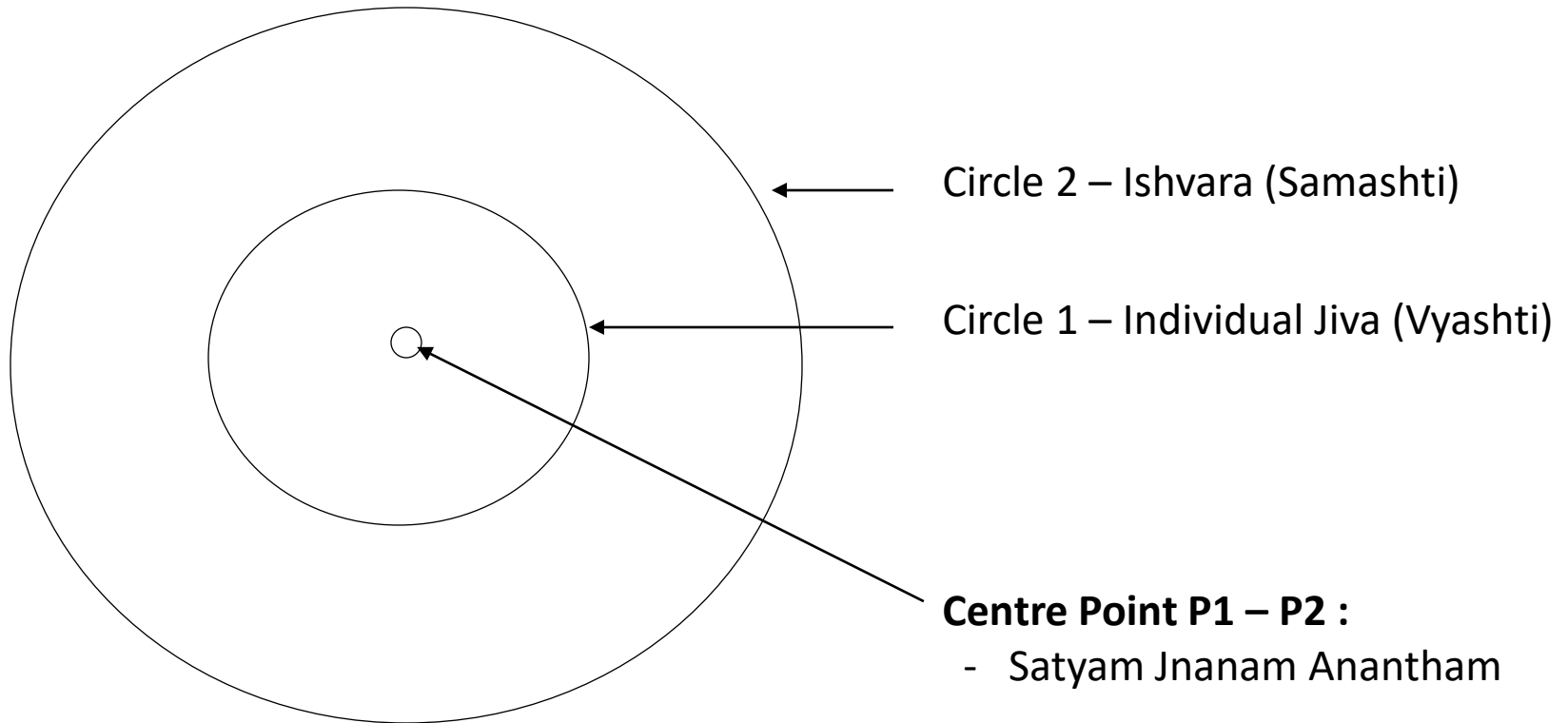


a) Kosho Upadhi Vakshyam Yathi Brahma Eva Tha Jiva :



- 2 Names are contextual, incidental not factual.
- W.r.t. 2 Angles, viewpoints given 2 names, Jiva, Ishvara.
- Truth stands independent of reference.
- Independence of essence.

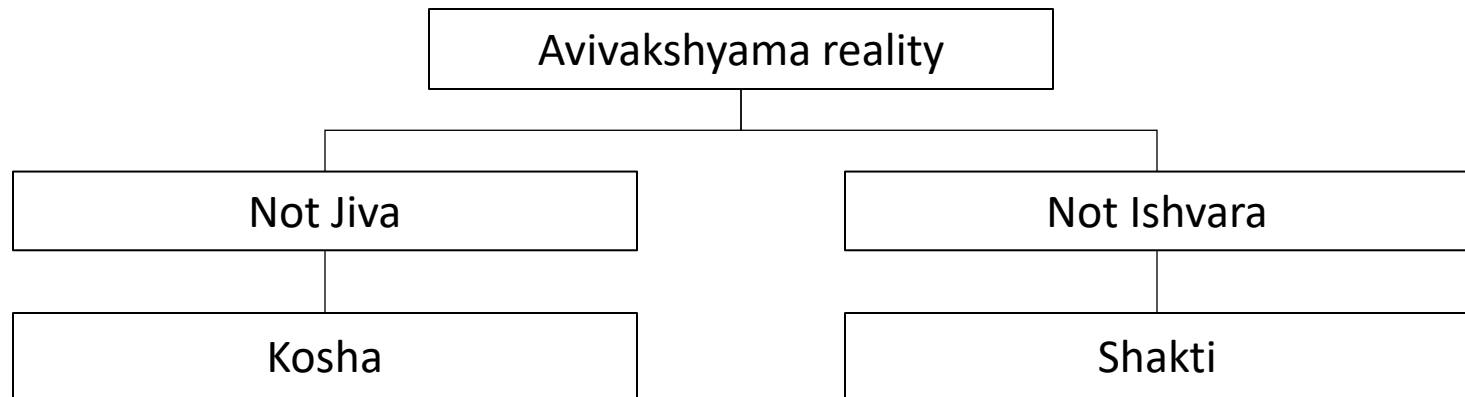
- **Avivakshyam – w.r.t. context Jiva = Ishvara = Brahman.**
- **Vivaksha = Point of reference.**



- Point has no magnitude.
- Person is Satyam Jnanam Anantham.
- Person is Chaitanyam – Jiva.

b) Avivikshamaya :

- Don't take into consideration, Jiva or Ishvara as reality.



- Vivakshama = Transcends Upadhi, no destruction.
- Develop Art of Looking at a fact.
- Don't be carried away by superficiality.

Verse 42 :

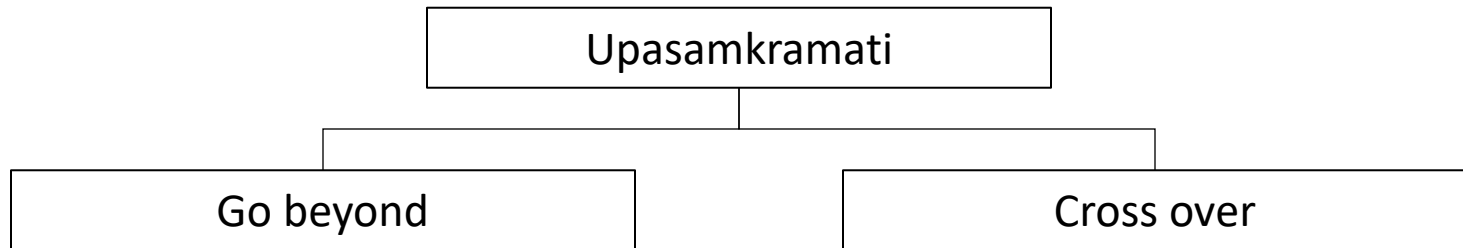
पुत्रादेरविवक्षायां न पिता न पितामहः ।

तद्वन्नेशो नापि जीवः शक्तिकोशाविवक्षणे ॥ ४२ ॥

Putrā-dera-vivakṣāyām na pitā na pitāmahaḥ,
tad-vanneśo nāpi jīvaḥ śakti-kośā'vivakṣaṇe || 42 ||

As a man is neither a father nor a grandfather when considered apart from his son and his grandson, so Brahman is neither Ishvara nor Jiva when considered apart from Maya or the five sheaths. [Chapter 3 – Verse 42]

- Upadhi does not hold attention – 5 Koshas or Maya Shakti.
- Look beyond son, brother, father, grandfather, all incidental names.



a) Napi Jiva na Ishvara :

- Reality not Jiva nor Ishvara.
- Upadhi word very important in Chapter 3 and in Vedanta.

Verse 43 :

य एवं ब्रह्म वेदैष ब्रह्मैव भवति स्वयम् ।

ब्रह्मणो नास्ति जन्मातः पुनरेष न जायते ॥ ४३॥

**Ya evaṁ brahmā vedaiṣa brahmaiva bhavati svayam,
brahmaṇo nāsti janmātaḥ punareṣa na jāyate || 43 ||**

He who knows Brahman thus becomes himself Brahman. Brahman has no birth. So he also is not born again. [Chapter 3 – Verse 43]

- One who knows his own SELF as Brahman, not Jiva or Ishvara is a free person.
- Drop 5 Koshas and Shakti of Brahman.
- Taking Jivatvam, Ishvaratvam, as real is ignorance.
- They are both incidental.
- Brahman is Satyam, Jnanam, Anantham, truth, beyond Kosha and Shakti.
- Abidance in Brahman should be goal of life.
- True realisation does not happen because of strong notions of Jivatvam in the mind.

Process of self realisation

Sravanam

- Get clarity first on the knowledge of the Self.
- 1/3rd time

Mananam

- Doubts are cause for nonacceptance of teaching
- Learn to resolve them intellectual mastery
- 1/3rd time

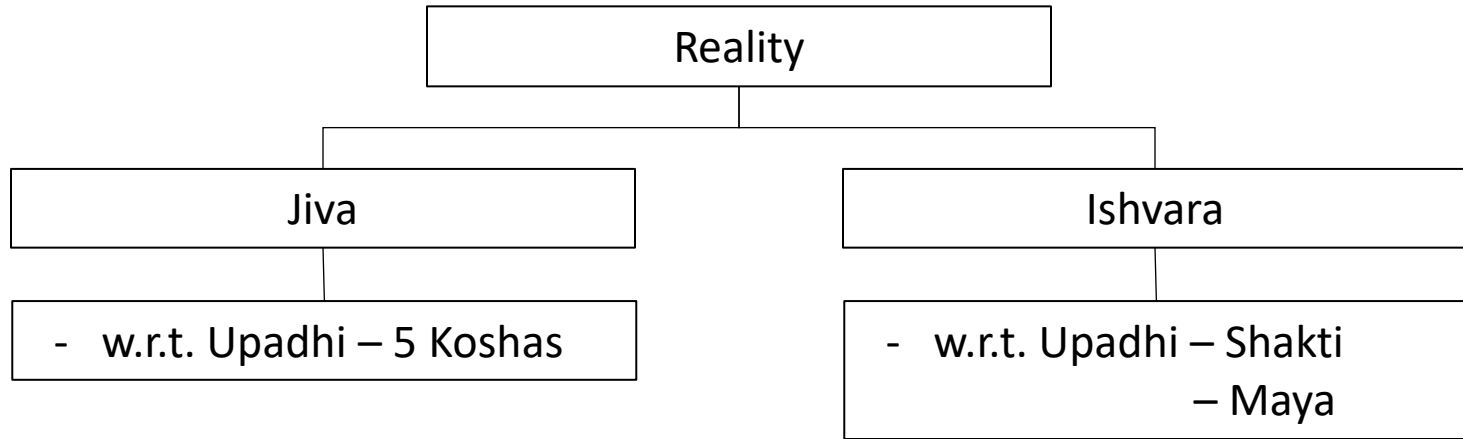
Nididhyasanam

- Drop Notion – I am body, Mind, individual personality
- 1/3rd time

Session 31

Revision :

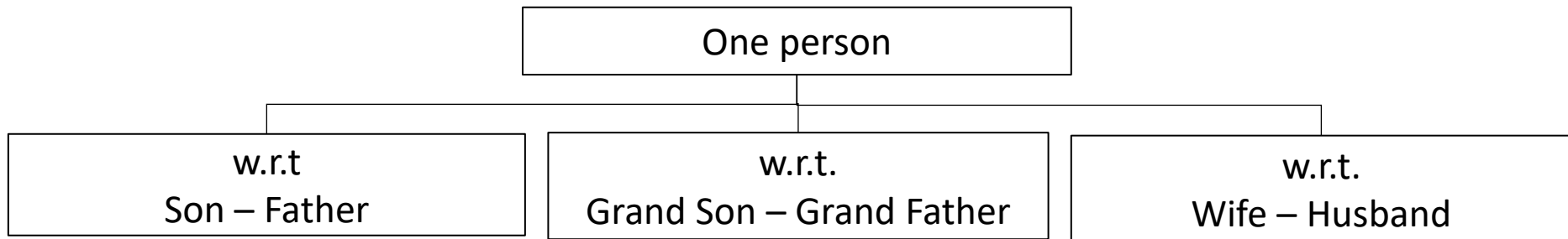
I) Verse 40 :



Upadhi :

- Extrinsic, relative not intrinsic principle, essential principle.
- Jiva – Ishvara terms belong to Upadhi, not to essential nature, Satchit Ananda.

II) Verse 41 :



- Titles – Father, Grand Father, Husband not intrinsic.
- In the presence of Son – Father...
- In the presence of Upadhi – Gross Body, Jiva = Waker, Subtle body = Dreamer, Causal Body = Sleeper.
- Without Upadhi – Satchit Ananda Atma.
- Son, Father, Grand Father – Same Satta.
- Same Ontologic – Status, both real.
- Maya – Pancha Kosha – same status – Vyavaharikam.
- Satyam, Jnanam, Anantham = Paramartika without, time – space – objects.
- **Jiva – Ishvara – Jagat not as real as Brahman.**

Vyavaharika Satta	Paramartika Satta
Dependent	Independent

- Intrinsically individual not waker, dream, sleeper I.
- Because we give reality to Maya, totality and 5 Koshas in the individual, Brahman is called Jiva or Ishvara.
- Truth – Paramartikam Brahman.

Jiva, Ishvara	Brahman
<ul style="list-style-type: none"> - Mithya - Individuality or Lordliness 	<ul style="list-style-type: none"> - Satyam

- W.r.t. Ishvaratvam and Jivatvam status, we give names of Jiva, Ishvara to the individual and total.
- In Tat Tvam Asi, Jiva equated to Ishvara.
- Viruddha Upadhis have to be dropped by Baga Tyaga Lakshana. (Contrary conditions, limitations dropped).
- One portion falsified, rejected.
- Upadhi part → Reject, falsify retain – Brahman part.
- 5 Koshas + Maya – False.
- Substratum – retained as the truth.
- Falsity = Perceptibility, Vyavaharika nature sublatale.
- Vedanta does not say Maya, Pancha Koshas are not there.
- Presence is there, Bava Rupa.
- Satisfies one condition for falsity.
- Sublatability is negated.
- In the knowledge of Brahman, Maya and 5 Koshas are not true, not there.
- Perceived but does not have ontological status.

Ontology = Study of Status of Reality

Paramartikam

Vyavaharikam

Pratibhasikam

- Putra Dehe Avivikshayam.
- Disregard, don't consider Kosha, Maya status, see them as Brahman.
- Son, Grandfather, father not false.
- Tat Vadu Na Ishaha Napi Jivaha.
- In Brahman, they are not there.
- Shakti, Kosha, essentially false, Vyavaharikam.

Verse 43 :

- He who knows Brahman thus becomes himself Brahman.
- Brahman has no birth.
- He is not born again.

Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।

प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I

pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma II 9 II

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Chandogya Upanishad :

तथैतद्ब्रह्मा प्रजापतयै उवाच
प्रजापतिर्मनवे मनुः प्रजाभ्यः
आचार्यकुलाद्वेदमधीत्य यथाविधानं
गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे
शुचौ देशे स्वाध्यायमधीयानो
धर्मिकान्विदधदात्मनि सर्वेन्द्रियाणि
सम्प्रतिष्ठाप्याहिंसन्सर्व भूतान्यन्यत्र
तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं
ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते
न च पुनरावर्तते ॥ ८.१५.१ ॥

tadhaitadbrahmā prajāpatayai uvāca
prajāpatirmanave manuḥ prajābhyaḥ
ācāryakulādvēdamadhītya yathāvidhānaṁ
guroḥ karmātiśeṣeṇābhisamāvṛtya kuṭumbe
śucau deśe svādhyāyamadhīyāno
dharmikānvidadhadātmani sarvairindriyāṇi
sampratiṣṭhāpyāhiṁsansarva bhūtānyanyatra
tīrthebhyaḥ sa khalvevaṁ vartayanyāvadāyusaṁ
brahmalokamabhisampadyate na ca punarāvartate
na ca punarāvartate || 8.15.1 ||

Brahmā taught this knowledge of the Self to Prajāpati, and Prajāpati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloaka, and he is not born again, he is not born again. [8 - 15 - 1]

Taittiriya Upanishad :

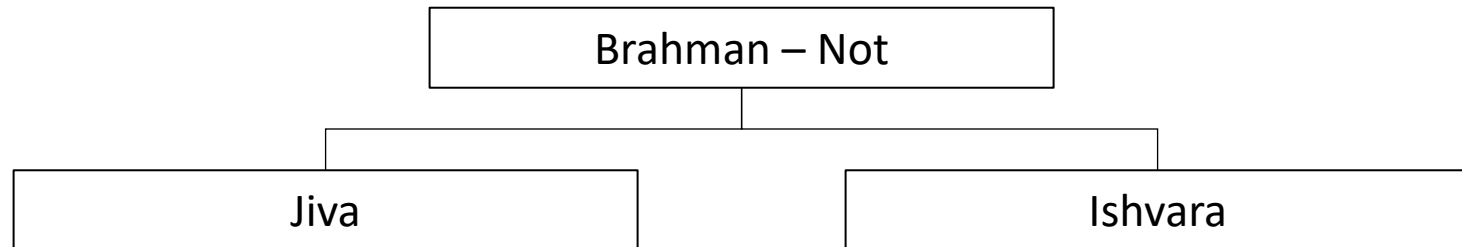
ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

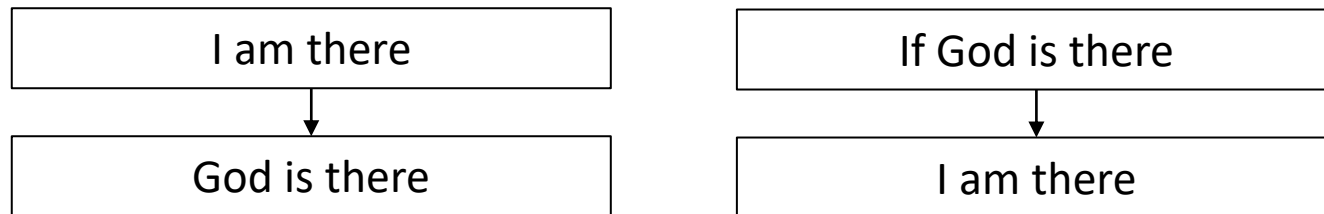
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

a) Ya Evam Brahma Veda :

- Person may belong to any creed, nationality, country, religion.
- They are all superficial, superimposed on Brahman.
- Brahman is his intrinsic nature.



- Soham Asmi.
- Reject Jivatvam and Ishvaratvam simultaneously and realise your Nature as Brahman, Pure existence, Consciousness, infinite.
- Can't hold Jivatvam and negate Ishvaratvam or Vice versa.



- Individuality + totality 2 sides of one coin, go together.
- Totality is w.r.t. individuality.
- Individuality is w.r.t. totality.

- One who sees Ishvaratvam and Jivatvam as false knows ultimate reality as oneself.

b) Brahma Eva Bavati Svayam :

- Then alone one becomes Brahman.
- He himself is brahman not Jiva.
- In Ignorance some negate Ishvara not Jiva.
- If you are there, who has created the world you are seeing?
- Who has created you?
- Some negate oneself and accept Ishvara.
- This is not right thinking.
- **Ishvara requires to Lord over someone.**
- Otherwise, can't be Ishvara.

Sad Drishti :

- If you gave Upadhi Drishti, then Ishvara Drishti will be there.
- Jiva – Ishvara go together.
- One who negates Ishvaratvam + Jivatvam knows falsity of Upadhi, Maya + 5 Koshas.

I) This is from Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- One who knows Brahman becomes Brahman.

II) Brihadaranyaka Upanishad :

सोऽवेत्, अहं वाव सृष्टिरस्मि,
अहं हीदं सर्वमसृक्षीति; ततः सृष्टिरभवत्;
सृष्ट्यां हास्यैतस्याम् भवति य एवं वेद ॥ ५ ॥

so'vet, ahaṁ vāva sṛṣṭirasmi,
ahaṁ hīdaṁ sarvamasṛkṣīti; tataḥ sṛṣṭirabhavat;
sṛṣṭyāṁ hāsyaitasyām bhavati ya evaṁ veda || 5 ||

He knew, 'I indeed am the creation, for I projected all this.' Therefore he was called Creation. He who knows this as such becomes (a creator) in this creation of Virāj.[1 - 4 - 5]

Vidyaranya takes



Mundak Upanishad : [III – II – 9]

- Svayam Sahovai Brahma Bavati...

Consciousness with Upadhi (Body – Mind)	Consciousness without Upadhi
Jeeva	Brahman

- While listening to talk, we loose body consciousness.

• **Unless I think I am the body, I am not body.**

- Unconscious defocusing natural = No Result
- Defocus consciously, then with Brahman.
- Accept the school :

We need not be the body.

- We are only occasionally the body.

• **It's a great step in spirituality to know, we can be free from the body = sleep state.**

- Don't feel I am man, women always.
- Incidents make us feel I am man, boss, son, husband, father, mother, brother.
- We are ever free of gender.

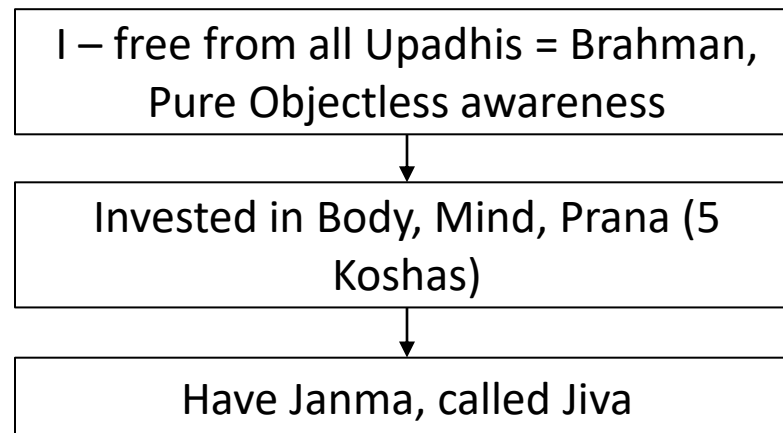
• **In subconscious mind, seed of ever free Brahman is there, I don't see.**

- **See consciously, I am not the Upadhi.**
- **Then you become Brahman.**
- **One is not ruled by Ishvaratvam Karma Phala Dhata.**

- One is free.
- See yourself as pure consciousness and live your life.

c) Being Brahman, Nasti Janma :

- As Upadhi – I have birth.
- If I am not Upadhi but consciousness, knower, substratum, no birth.
- See yourself from pure consciousness, not as Jiva – Karta, Bokta.
- See Ishvara as pure consciousness not as Karma Phala Dhata.
- Such a person is Brahman not, male, female, mother, father, son, daughter.
- Being Brahman, Nasti Janma.



- I – taking body is called Janma.

- **What takes a new body?**
- **That which takes the body (Reflected Consciousness) is not the body.**

- It is other than the body.
- Body, mind, intellect is incomplete in nature, limited, wanting and I – awareness invest in them and loose focus on SELF and suffer.
- Incomplete I (Reflected Consciousness + Mind) is propelled by desires, wants, Karma.
- Yada Karma, Tada Srutam.

• **Take I (Pure Awareness) – as Annamaya Kosha, will have Janma.**

- Similarly other Koshas.
- When I withdraw from the body, propelling forces, I do not come to my mind.
- Feel it is not your desire, then desire becomes weak.
- I am Sakshi, not desirer, Krodhi, Raagi...
- I am Sakshi illumining the desireful, sinful thoughts in this body.
- Somebody gives Idea, I work for it.
- When idea becomes my idea, then I will work for it.
- Depends on your inclination.

• **Moment idea becomes mine, it gains power.**

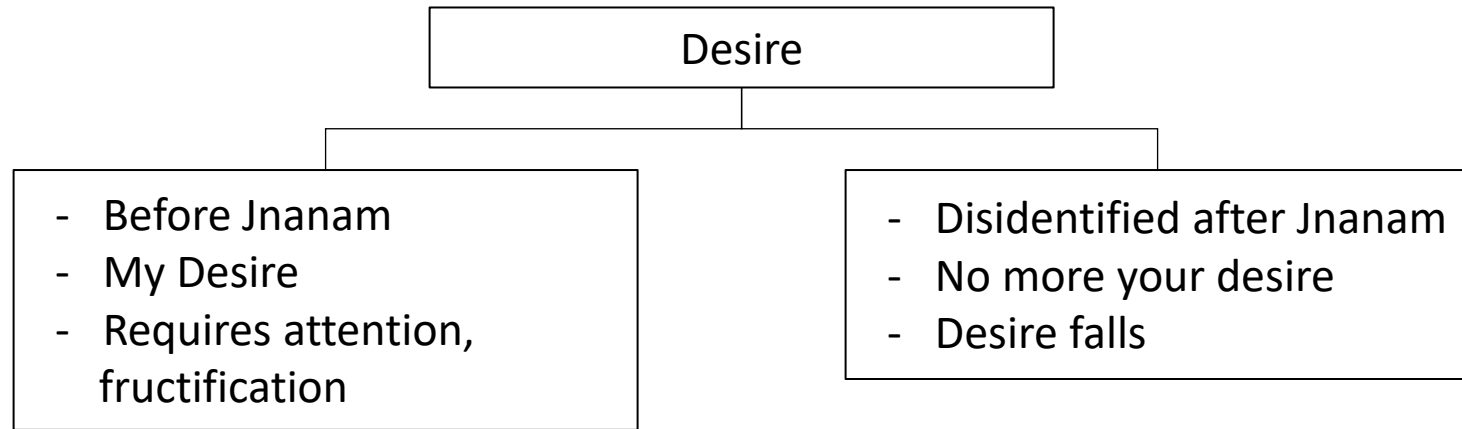
- Identification required to gain power and act upon you.

• **Disidentify from Upadhi (Mind – Body – Intellect).**

• **Objects, emotions, thoughts will go away from I – the awareness.**

- Internal propelling forces in Upadhi (Karma Phala Dhata Active).

- Upadhi continues to act and function.
- **Upadhis unfulfilled inclinations, thoughts, expectations, desires, need to find an expression and then they cease to function.**
- **Do not invest sense of I to the desires rising due to Praraba Karma.**



- As Brahman, I exist is new knowledge aquired.
- Hence I do not invest I sense with Upadhis.

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare II 8 II

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- Shastric logic + Pramanam for Alaukika Vishaya.
- Not established by worldly logic.
- There are aspects beyond ken of human perception.
- Shastra is Pramanam not perception based logic.
- Shastras are means for determining Brahman.
- Brahmanaha Nasti Janma, therefore he is Brahman now.
- Punaha Eshaha Na Jayante.
- Use mind for Laukika Vishaya not for self knowledge, useful tool.
- Jnani does not rise up again after fall of this body.

• **Was, is, will ever be Brahman without Upadhi identification.**

- Body remains till Prarabda impetus is there.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- He is Vipashchit, consciousness.

SUMMARY

- i. Pancha Kosha not Atma*
- ii. Summary of all Verses*
- iii. Chapter 3 - Summary Chart*

Pancha Kosha Not Atma (Nisheda Karanam)

I) Annamaya :

- Born and nourished by food.
 - Anna Vikara (Modification) not Anna Prachura (Full of).
 - Karya Rupa.
 - Akruta Abhyugama – Bokta without being Karta
 - Kruta Vinasha – Karta without being Bokta
 - Born, stays, goes back.
 - Not before, not after.
- } 2 problems if you accept
body as SELF

II) Pranamaya :

- Jadam, not sentient, Shakti Rupam.
- Not knower – Chaitanya Varjitaha.
- Modification of Vayu – Vayu Vikara – Akshanam Cha Pravartaka (enabler) Vimarsha.
- I am Chaitanya Svarupam.

III) Manomaya :

- Vrutti Maya, Karana Rupa.
- Vikari, Anitya, Bahirmukha.
- I am not changing desirer, angry, compassionate, person.

IV) Vigyanamaya :

- Karta, Vrutti Maya Rupa, Anityam, resolves in sleep..
- Not Atma, Bahir Mukha.

V) Anandamaya :

- Anityam, not Atma.
- Bokta Rupa, Antarmukha Vrutti Maya.

VI) Source of Ananda in sleep is the original consciousness.

Summary

Verse	Description
1)	<ul style="list-style-type: none"> - Brahman exists in the cave of 5 Koshas - Possible to know Brahman
2)	What is the Cave which covers Atman? <ul style="list-style-type: none"> I) Physical II) Vital III) Mental IV) Intellectual (Agent) V) Blissful (Enjoyer)
3)	<ul style="list-style-type: none"> - Body not self, doesn't exist before birth or after death
4)	<ul style="list-style-type: none"> - 2 Doshas if body is self - Akarta Abhyagama – Enjoyer, without being doer - Karta Vipranasa – Doer, but not enjoyer
5)	<ul style="list-style-type: none"> - Pranamaya not self – Jadam – Chaitanyam Varjanat
6)	<ul style="list-style-type: none"> - Manomaya – gives rise to I and Mine, has desires, subject to delusion, is fickle. - hence not Atma

Verse	Description
7)	<ul style="list-style-type: none"> - Vigyanamaya – Has reflection of Pure Consciousness, pervades whole body till the nails on fingertips. - Disappears in deep sleep - It changes – hence not Atma.
8)	<p>One Antahkaranam – Karta :</p> <p>a) Mind :</p> <ul style="list-style-type: none"> - Outer World - Karana - Perceiver – Pramata <p>b) Intellect :</p> <ul style="list-style-type: none"> - Inner world - Static - Karta - Doer
9)	<p>Anandamaya :</p> <ul style="list-style-type: none"> - Doing, willing ceases - Becomes passive enjoyer of reflected bliss - Then slips into deep sleep, ignorance - Enjoyer

Verse	Description
10)	Anandamaya Kosha – Not Self : <ul style="list-style-type: none"> - Temporary - Source of reflection of Bliss is the SELF - Eternal, immutable
11)	Purva Pakshi – Question : <ul style="list-style-type: none"> - After negating 5 Koshas nothing exists
12)	Vedantin : <ul style="list-style-type: none"> - SELF is cause (Substratum) of the experience of Bliss Sheath – Ananda Maya Kosha. - No one can deny or negate that SELF
13)	<ul style="list-style-type: none"> - Self, the experiencer is nature of experience. - Not object of experience. - SELF is unknowable because it can't be object of experience, it is the subject.
14)	<ul style="list-style-type: none"> - Sweet, bitter – impart their properties to others - Others can't impart sweetness to sugar or bitterness to sour things - Nature, Svarupam

Verse	Description
15)	- Experiencer stands itself alone without any object of experience.
16)	<ul style="list-style-type: none"> - Self evident, shining, subject not known as object. Proof : <ul style="list-style-type: none"> - Narsimha Tapania - Mundak Upanishad - Katho Upanishad - Svetasvatara Upanishad
17)	Brihadaranyaka Upanishad : <ul style="list-style-type: none"> - Chapter 4 – 5 – 15 - Self not known by mind senses
18)	Svetasvatara Upanishad : <ul style="list-style-type: none"> - Chapter 3 – Verse 19 Keno Upanishad : <ul style="list-style-type: none"> - Chapter 1 - Consciousness proof of known, unknown objects
19)	<ul style="list-style-type: none"> - Awareness = Container - Object – Shabda, Sparsha... content.

- What is knowledge?
- How world experienced?

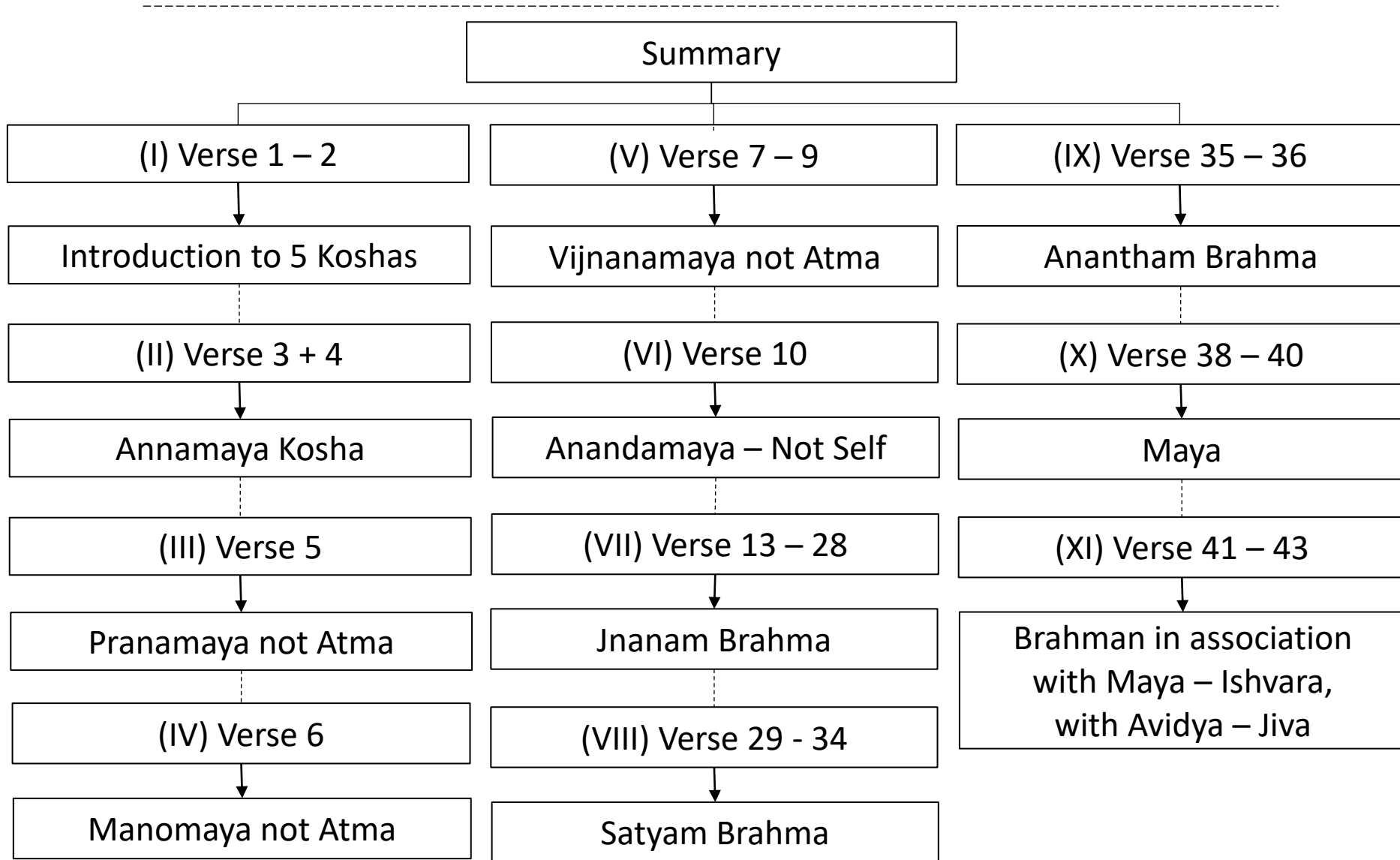
Verse	Description
20)	<ul style="list-style-type: none"> - I don't have a tongue - I don't know Consciousness - I am aware of my speech, what I say. - Awareness = Consciousness - Speech = Object - Consciousness always experienced as Real I – never forgotten
21)	Important Section : <ul style="list-style-type: none"> - How to experience Consciousness - Perceptions of Objects = Consciousness
22)	<ul style="list-style-type: none"> - 5 Koshas = Perceptions - Remove objects - What remains is pure awareness
25)	<ul style="list-style-type: none"> - SELF – Exists
26)	What is nature of Self? <ul style="list-style-type: none"> - Not This - Not That
27)	Self : <ul style="list-style-type: none"> - Not Aksha Vishaya - Not Paroksha Vishaya - It is oneself.

Verse	Description
28)	<ul style="list-style-type: none"> - Existence, Consciousness, Bliss used for Brahman is felt in our presence.
37)	Brahman – Reality 2 Upadhis : <ul style="list-style-type: none"> - Vyashti → Jiva → Avidya - Samashti → Ishvara → Maya - Brahman not limited, ever free - Upadhis limited, functions differently - Jiva + Ishvara transcendently real
38)	Maya : <ul style="list-style-type: none"> - Makes Samashti Upadhi Ishvara - Controls 5 Sheaths + external world
39)	Maya : <ul style="list-style-type: none"> - Power of objects determined by Maya - There will be no uniformity of nature without Maya Shakti
40)	<ul style="list-style-type: none"> - Maya appears to be conscious (Chitchaya) because it is associated with the reflection of Brahman (Important verse) - Ishvara – Becomes Omniscient because of association with Maya - Brahman as pure spirit has no creation, has no cognition of it.

Verse	Description
41)	<ul style="list-style-type: none"> - Brahman – Associated with <p style="text-align: center;">↓</p> <p style="text-align: center;">5 Sheaths</p> <p style="text-align: center;">↓</p> <p style="text-align: center;">Called Jiva</p> <p>Example :</p> <ul style="list-style-type: none"> - Man in relation to his son called father
42)	<ul style="list-style-type: none"> - Man not Son, Father, Brother, Husband - Brahman – Not Jiva – Ishvara – without Maya or 5 sheaths
43)	<ul style="list-style-type: none"> - One who knows Brahman becomes Brahman - Brahman has no birth - Mundak Upanishad : Chapter 3 – 2 – 9 - Chandogya Upanishad : Chapter 8 – 15 – 1

PANCHADASI

Chapter 3 – 43 Verses Pancha Kosha Viveka



Important Verses : 6, 8, 13, 16, 21, 26, 27, 28, 33, 35, 40